The Outlook

Vol. 64 March 10, 1900 No. 10

CONTENTS

THE WEEK:

The Boer War 557
British Naval and Military Estimates 558
English Widows' and Orphans' Funds ... 559
Congress: The Puerto Rican Bill 560
The Puerto Rican Relief Bill 560
The Hawaiian Bill 561
The Proposed Library Post 561
Manila and the Liquor Question 562
Prize-Fighting 562
Insecure Securities 563
Education at the End of the Century 563
Professor Atwater's Address 564
The Educational World 565
The Tuskegee Conferences 565
Richard Hovey 566
Dr. McGiffert 567
The Ecumenical Mission Conference 567
The Roman Catholic Outlook 568

EDITORIALS:

The Puerto Rican Bill 569
The Passing of Naturalism 570
Taxing Education 571
A Lenten Thought 572
Woman Suffrage 573
Congress and Puerto Rico (Staff Correspondence) 574

CONTRIBUTED ARTICLES:

The Vernal Spirit (Poem) 576
By Clinton Scollard
The Regeneration of Rural New England. II. Social 577
By Rollin Lynde Hartt
Paul's Gospel 583
By Lyman Abbott
The Tenement-House Exhibit 589
By Lillian W. Betts

BOOKS AND AUTHORS:

Recent Studies in Literature 593
Books of the Week 595
CORRESPONDENCE 598
NOTES AND QUERIES 602

The Outlook is a Weekly Newspaper and an Illustrated Monthly Magazine in one. It is published every Saturday—fifty-two issues a year. The first issue in each month is an Illustrated Magazine Number, containing about twice as many pages as the regular weekly issue, and many pictures.

Price.—The subscription price is Three Dollars a year, payable in advance. Ten cents a copy.

Postage is Prepaid by the publishers for all subscriptions in the United States, Canada, and Mexico. For all other countries in the Postal Union add $1.56 for postage.

Change of Address.—When a change of address is ordered, both the new and the old address must be given. The notice should be sent one week before the change is to take effect.

Discontinuances.—If a subscriber wishes his copy of the paper discontinued at the expiration of his subscription, notice to that effect should be sent. Otherwise it is assumed that a continuance of the subscription is desired.

How to Remit.—Remittances should be sent by Draft on New York, Express-Order, or Money-Order, payable to order of THE OUTLOOK COMPANY. Cash should be sent in Registered Letter.

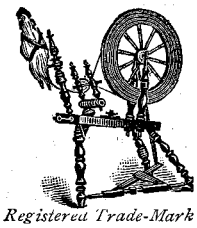
Letters should be addressed:

THE OUTLOOK COMPANY

287 Fourth Avenue, New York

Copyright, 1900, by The Outlook Company. Entered as second-class matter in the New York Post-Office.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



Registered Trade-Mark

New Table Linen.

Our new importations of medium and fine grade table cloths and napkins include Scotch, Irish, Flemish, and French damasks in all sizes.

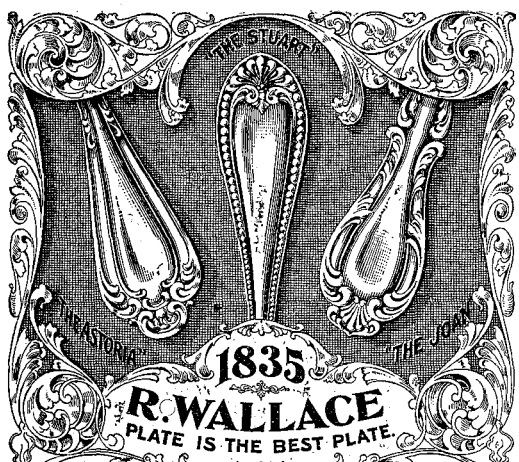
Designs showing floral, scroll, and plain satiny stripes are much in vogue; the motif being similar to that found in our exclusive and refined Empire Bande et Rayé pattern, introduced last fall.

We also display tea and luncheon cloths, doylies, centerpieces, tray and carving cloths—in fact, everything in linen required for the table, in large variety.

Mail orders are given prompt and careful attention.

James McCutcheon & Co.

"The Linen Store," 14 West 23d St., N.Y.



Silver bearing the famous mark

"R. WALLACE CO. 1835"

is of unusual beauty of finish and design, and has the distinction and beauty of solid silver with all its wearing qualities. It lends tone to the table. The new patterns

"Joan," "Stuart," and **"Astoria"**

are especially attractive. Our richly illustrated catalogue No. 75 H will help you in your selection. Sent free on request.

Leading dealers sell Wallace Goods.

R. WALLACE & SONS MFG. CO.
Wallingford, Conn.

Broadway and Eleventh St.

Rugs

Antique and Modern Oriental Rugs. Fine specimens of Carabaghs, Kazaks, Ghenjehs, Mossouls, Shirvans, Kez Kelims, Bkharas, and Daghestans. Recently importe Attractive designs and colors.

American Smyrna Rugs showing excelle reproductions of finest Oriental work moderate prices.

James McCreery & C

Broadway and Eleventh St., New York.

The Farmers' Loan and Trust Compan

Chartered 1822

Nos. 16, 18, 20, and 22 WILLIAM STREET NEW YORK

CAPITAL AND SURPLUS, $6,525,000

The Company is a legal depositary for moneys paid i Court, and is authorized to act as Executor, Administrat Trustee, Guardian, Receiver, and in all other Fiduciary pacities. Receives deposits upon Certificate of Deposit, subject to check and

ALLOWS INTEREST ON DAILY BALANC

Acts as Trustee under Mortgages made by Railroad a other Corporations, and as Transfer Agent and Registrar Stocks and Bonds. Manages Real Estate and lends mor on bond and mortgage. Acts as Agent for the transaction any approved financial business.

EDWIN S. MARSTON, President.
THOS. J. BARNETT, 2d Vice-President.
SAMUEL SLOAN, Jr., Secretary.
AUGUSTUS V. HEELY, Asst. Secy.
WILLIAM B. CARDOZO, Ass't Sec'y.
CORNELIUS R. AGNEW, Ass't Sec

BOARD OF DIRECTORS:

Samuel Sloan,
William Waldorf Astor,
S. S. Palmer,
James Roosevelt,
D. O. Mills,
Robert F. Ballantine,
Franklin D. Locke,
George F. Baker,
Charles A. Peabody, Jr.
Robert C. Boyd,
Henry Hentz,
E. R. Holden,
William Rowland,
James Stillman,
Moses Taylor Pyne,
Edward R. Bell,
Henry A. C. Taylor,
Edward R. Bacon,
John L. Riker,
D. H. King, Jr.
H. Van Rensselaer Kennedy,
Cleveland H. Dodge,
Hugh D. Auchincloss,
Daniel S. Lamont,
Archibald D. Russell,
A. G. Agnew,
Edwin S. Marston.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Outlook

Published Weekly

Vol. 64 March 10, 1900 No. 10

The Boer War: The Relief of Ladysmith

Last week Ladysmith was relieved. On Wednesday night Lord Dundonald and his flying cavalry column entered. They found the garrison living on half a pound of meal a day, with a supplement of horse and mule fare. The garrison had suffered more heavily from disease than from Boer shell fire. The relief brings that of Lucknow to mind, even if there were no crowded streets and alleys to be won inch by inch by the new Outrams and Havelocks. The siege had lasted one hundred and eighteen days. On the British side it had cost seven thousand men in killed, wounded, and captured. The larger part of the total was represented by losses in the arduous work of General Buller's relief expedition. Although the gradual retirement of the Boers from Ladysmith made its succor certain, General Buller's forces were constantly under fire, which tested their grit and gallantry for ten days before their object was gained. For instance, at roll-call after the unsuccessful storming of Pieter's Hill, only one officer and forty men of the Inniskillings responded out of the six hundred. When the news of General Buller's triumph reached England, the jubilation could not be controlled, and scenes were witnessed strangely in contrast with the wonted self-restraint of the people.

❀

The Boer War: The Orange Free State

The next opposition to the British advance in the Orange Free State is expected to occur at Abraham's Kraal, thirty miles east of Paardeberg, where General Joubert is collecting a force. It is supposed that he is also engaged in transporting his siege-guns northward from Ladysmith. The Boer and British Commanders-in-chief are thus not far from each other, Lord Roberts's headquarters having been moved to Osfontein, a few miles from Paardeberg. The British Field-Marshal has taken what he calls "a day off," and has paid a visit to Kimberley. It is believed, however, that this visit is not unconnected with the relief of Mafeking. Replying to an address of welcome from the residents of Kimberley, Lord Roberts said that he sympathized with the inhabitants in the sufferings which they had undergone during the siege. He believed that much remained to be done before peace, prosperity, and liberty were re-established in South Africa, but there was not the slightest doubt of their re-establishment. It might be in a short time or it might be in a long time. He added:

> There is one thing that will ever be memorable to me of my visit to Kimberley. As I rode into the city a telegram was handed to me announcing the relief of Ladysmith, the one thing necessary to bring the success here to a climax. General White and his brave garrison suffered terrible privations, and the death-rate has been quite marvelous. I confess that I felt almost hopeless that Ladysmith could be relieved. All appreciate the gallant stand General White and his brave troops made, and recognize the momentous results which their relief by General Buller and his brave soldiers have produced. . . . I was struck by the friendly manner of the wounded Boers and our troops. They chatted about their experiences in the campaign. It delighted me to see our soldiers sharing their rations with the Boer prisoners, before the latter commenced their march for the Modder River.

Lord Roberts has also published an order thanking all the troops for their courage and for the zeal and endurance amid the hardships of forced marches. The four thousand Boer prisoners captured at Paardeberg have been now removed to Cape Town, and on their behalf General Cronje has thanked Lord Roberts for the consideration and kindness with which they have been treated.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Boer War: Cape Colony

From northern Cape Colony the three British columns under Generals Brabant, Gatacre, and Clements report progress. In the northeastern part of this territory General Brabant with his colonial mounted troops has occupied several Boer positions, and has defeated the efforts of the enemy to retake them. General Gatacre telegraphs that the number of Boers in the neighborhood of Stormberg is daily reduced. As was the case with General Buller at Ladysmith, this circumstance may enable General Gatacre to do something towards atoning for his crushing defeat at Stormberg. Further to the west General Clements has reoccupied Rensburg and Colesberg, and has driven the Boer rear-guard northward. Lord Kitchener is now trying to combine the British forces in Cape Colony for an advance along the railway to Bloemfontein. The gradual withdrawal of the Boers from Natal and from Cape Colony shows that the effect of Lord Roberts's work in the Orange Free State is far more widespread than is indicated by the capture of four thousand Boers and their leader. Lord Roberts has also given a moral shock to Boer confidence which can be estimated only by noting the proportionate increase in spirits among his own troops. Throughout all South Africa the great need of the British forces at present is an adequate supply of horses. Fortunately, the falling rain is improving the pasture for transport animals; but the necessity for more mounts is so evident that Mr. Rudyard Kipling has cabled to his paper in India, the Allahabad "Pioneer," urging that horses be sent at once from the Peninsula. This can hardly be done, however, without impairing the efficiency of the Indian army. The total number of British losses in South Africa since October 10, in killed, wounded, and prisoners, now reaches to almost thirteen thousand; the number of losses on the Boer side is unknown.

❀

British Naval and Military Estimates

Last week's sessions of the British Parliament were notable by reason of the introduction in the House of Commons of the naval and military estimates for the coming year. Mr. Goschen, First Lord of the Admiralty, announced that the naval total would be a hundred and fifty million dollars. In this total nothing had been put down for the mobilization of the fleet. If that step should be necessary, said he, the Government would not hesitate to mobilize and to come to Parliament for money; but he thought that the time had not arrived for such a course, and he hoped that it would not arrive. In this connection we note that the year's proposals for naval expenditure by Russia and France together amount to something less than the sum proposed by Great Britain. In addition, as material is two-fifths and labor one-tenth higher in France than in England, a further difference is evident. Dealing with the construction of new ships, Mr. Goschen remarked that the Peace Convention at The Hague already seemed a thing of the dim past. When the Conference was called, he suggested that possibly the beginning of further building of battle-ships might be suspended with a view of ascertaining the sentiments of the Conference. Great Britain alone, he added, suggested a reduction of armaments. In this respect, however, he said, the Conference accomplished nothing, and in the half-year since more gigantic naval programmes, stretching forward eight, sixteen, and eighteen years, had been put forward than ever before. A few days later the army estimates were introduced. They show a total expenditure of over three hundred million dollars, an increase from last year of no less than two hundred millions. The total number of officers and men in the British army is now placed at four hundred and thirty thousand, the astonishing increase being nearly two hundred and fifty thousand. The Marquis of Lansdowne, Secretary of War, explains that the estimates have been framed under the following adverse conditions: (1) Provision had to be made for carrying on the war in South Africa. (2) It had been decided to make an immediate addition to the permanent strength of the army. (3) Temporary measures were necessary for increasing the defense of the United Kingdom. It is now the British taxpayer's turn to groan beneath the burden of militarism. The income tax is already eight pence in the pound, but, to help pay for the Boer war, must be increased to a shilling. Stamp duties are to be imposed on stock exchange

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

contract-notes; duties on beer are to be increased by a shilling a barrel, on spirits by sixpence a gallon, on tobacco by fourpence a pound, and on tea by twopence a pound. These proposals were included in the annual Budget introduced on Monday of this week —a month ahead of its usual appearance. This has been interpreted to mean that the Cabinet, profiting by Lord Roberts's successes, would appeal to the country. It is shrewdly suspected that the Government has everything to gain and nothing to lose by forcing a general election before the terms of peace in South Africa come under discussion. The present House of Commons has lasted five years—a longer life than most Parliaments have enjoyed. If the Salisbury Cabinet appeals to the country, it will but follow the example of its predecessors in not waiting until the legal Parliamentary term expires, but in taking advantage of a time when dissolution might most surely secure its own return to power.

❀

The English Widows' and Orphans' Funds

The handling of the war news by the daily newspapers has one lack. The services by cable from London have told little or nothing of the immense funds, national and local, which are being raised for the widows and orphans of the soldiers killed, and for the relief of the families of the fifty or sixty thousand army reserve men and militiamen who are now in South Africa. England has no pension system for widows and orphans and dependent relatives of soldiers killed in battle. The only army pensions are those for men who have put in twenty-one years' service. There is no national provision for the relief of soldiers' widows; no fund for this purpose which is maintained out of Imperial taxation. Just as soon as war was declared, it was realized that at least two forms of relief would have to be provided by voluntary effort—one for the wives and families of the reserve men, and the other to enable permanent provision to be made for the widows and orphans of all men killed. The temporary relief of the families of the reserve men is being met by local subscriptions, locally administered, and from these funds deficiencies in income in families whose breadwinners have rejoined the army are being met. A large proportion of the army reserve men are married. The army pay of these men does not average more than fifteen pence a day. Part of this is paid by the War Office to the families of the men; but it alone would have been inadequate to their support, and there would have been much distress had it not been for the promptitude with which local funds have been raised for their relief. The national funds raised by the Mansion House Committee, by the "Daily Telegraph," the "Daily Mail," and at Lloyds, are being put aside for the relief of widows and orphans, for the aid of the wounded and invalided soldiers, and for the permanent relief of the men who, by reason of their wounds or loss of limbs, will be unable to continue in the army and will be handicapped in civil life. Each week sees large additions to these central funds. Up to the present about £1,115,000 have been raised. Of this sum £675,000 has come in from the Mansion House appeal, including £64,000 given in the churches in response to an appeal from the Queen. From the Patriotic Fund the widows are to receive five shillings weekly, and an allowance of one shilling for each child. From the "Daily Telegraph" Fund widows are to receive a supplementary annuity of £15. These allowances may seem small to American readers; but it must be remembered that the funds from which they are paid have been raised by subscription, with no help from the Imperial Treasury; and, further, that in provincial England ten shillings a week goes a long way in meeting house-rent and living expenses. A history of the home side of the war, of the way in which the reserve men responded to the call to rejoin their regiments, how the troops were mobilized and despatched, and how the English people met the early reverses of the war, will be as necessary as the history of the military operations. When the history of the present war is written, one of its most humane chapters will be that describing the magnificent way in which the English people, not as taxpayers, but as individuals, took upon themselves the burden of the care of the families of the fighting men, of the widows and orphans, and of the wounded and maimed of the war.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Congress: The Puerto Rican Tariff Bill

The amendments to the Puerto Rican Bill made at the Republican conference the beginning of last week barely saved the measure. These amendments, it will be recalled, reduced the duties on Puerto Rico's trade with this country to 15 per cent. instead of 25 per cent. of our import duties on foreign trade, and limited the operation of the measure to two years. These concessions were accepted by nearly all of the Republicans who thought it unjust to levy a discriminating tax upon Puerto Rico's products, and practically reduced the opposition to those who thought such a tax unconstitutional. The Republican leaders emphasized the fact that all the duties imposed upon Puerto Rico's shipments were to be devoted to the needs of Puerto Rico, and that the $1,250,000 annual revenue anticipated would help establish an educational system in the island. The opponents of the measure generally admitted the unimportance of the duties imposed, but attacked as unconstitutional and un-American the principle that Congress could levy a discriminating tax upon the unrepresented territories. Mr. Berry, of Kentucky, maintained that if this country had taken the name Columbia instead of the United States, no one would contend that the Constitution did not extend over every foot of our territory, and Mr. De Armond, of Missouri, urged that the limitation of the term United States to the part of our territory organized into States was a violation of the Queen's English as well as the Republic's Constitution. One Democrat, however, who gave his support to the Puerto Rican tariff—Mr. Sibley, of Pennsylvania—declared that unless the people of the Spanish islands could be governed without giving them all the constitutional rights of American citizens, he would oppose the entire policy of expansion. Three other Democrats—DeVries, of the fruit-growing section of California, and Davey and Meyer, of the sugar-growing section of Louisiana—took substantially the same position and voted for the Puerto Rican Bill because it denied to the territory the right of free trade with the States. With the aid of these four Democrats, and the absence of four others for whom no pairs could be found, the bill was adopted by a vote of 172 to 160. Only six Republicans—Littlefield, of Maine, McCall, of Massachusetts, Crumpacker, of Indiana, Lorimer, of Illinois, and Fletcher and Heatwole, of Minnesota—voted against the bill. Two others—Faris, of Indiana, and Lane, of Iowa—both of whom were understood to oppose the bill, were absent and unpaired.

❀

The Puerto Rican Relief Bill

The passage of the Puerto Rican tariff bill was generally received by the Republican press as a party misfortune rather than a party triumph. In the cities at least, more than two-thirds of the Republican papers favored free trade with Puerto Rico; and in the rural districts, it was claimed, opposition to the bill was practically confined to the sections interested in the production of tobacco, sugar, and tropical fruits. Despite the fact that the proposed bill would remit nearly $3,000,000 from the duties ordinarily collected upon the amount of sugar, tobacco, and fruit that Puerto Rico will send us, there was a wide feeling that any tax upon the products of the island involved a hardship all the more deplorable because of the widespread destitution that has prevailed since the great storms. The Republicans of the House therefore received with warm welcome a message from President McKinley urging that all the duties thus far collected upon imports from Puerto Rico since its cession to the United States should be immediately appropriated to the needs of the island as the President might direct. The Democratic leaders, taken by surprise, were unwilling to seem less concerned than the Republicans for the relief of the island, and interposed no objection to the immediate consideration of the bill. After a very short discussion a motion to shut off debate was adopted by a party vote, and the bill was passed by considerably more than the regular Republican majority. The effect of this appropriation, if it is confirmed by the Senate, will be to give upwards of $2,000,000 immediately to the use of the island, and thus deprive the measure imposing a tariff on Puerto Rican imports and exports of the only argument which has won for it much consideration from the general public. We hope that the action of the Senate is prefigured by an amendment proposed by Senator Davis to the bill for

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the government of Puerto Rico, which in terms extends to the people of that island all the benefits which the Constitution would extend over them, while it clearly implies that the Constitution is not itself by its own force extended over that island, and cannot be regarded as of itself applicable to the Philippines.

❀

The Senate's Hawaiian Bill

The Senate last week passed a much more democratic bill for the government of Hawaii than was originally recommended by its committee. The original measure gave the political control of all the people of the islands to about 5,000 Anglo-Saxons. The 1,500 Germans, 15,000 Portuguese, and 50,000 Japanese and Chinese were practically excluded from the suffrage by the provision that every voter must be able to write the English or Hawaiian language, and the 40,000 Hawaiians were rendered nearly powerless by the provision that no one could vote for Senator unless he had an income of $600—or more than the yearly receipts of the great mass of American farmers. The Senate struck out the property qualifications, giving the suffrage to all natives who can read and write. The continuation of the system by which contract laborers are imprisoned and fined if they quit their work, now in force on some of the sugar plantations, which was shown to involve involuntary servitude of a type repugnant to nearly all the people of this country, was by another amendment prohibited; and the territorial judiciary was replaced by a United States district court, in which the right of trial by jury was assured. These amendments gave such offense to Senator Morgan, of Alabama—one of the framers of the original bill—that he advocated the rejection of the entire measure. Senator Pettigrew, of South Dakota, and Senator Allen, of Nebraska, opposed the bill for the very different reason that it would permanently attach to our territory a population in the highest degree undesirable as citizens. The measure provides that Hawaii shall have a delegate in our Congress. Senator Platt, of Connecticut, attempted to secure the adoption of an amendment declaring that nothing in the bill recognized the right of the island to future Statehood, but his proposal was received too late for consideration. The bill as amended was finally passed without a formal division. It seems to us to recognize and embody the doctrine of popular government, based on a suffrage limited only by an intellectual qualification, but not to involve, at least not necessarily, the eventual admission of the community as a State to a participation in the government of the Nation. In both these respects it furnishes a good precedent to follow in future colonial legislation.

❀

The Proposed Library Post

Unless the friends of popular education make their voices heard in Washington at once, an excellent bill framed by leading librarians will die in the committee-room. The bill provides for the carriage of books and other printed matter at one cent a pound from and to libraries that have entire or partial tax support or tax exemption. The present rate of one cent for every two ounces, or eight cents a pound, is practically prohibitory. The new rate would reduce the postage both ways on a two-pound book from thirty-two cents to four cents. It would enable the reader in small towns and in the country to consult for a merely nominal sum many of the magnificent collections that private munificence and a wise public policy have brought together in cities and at universities. It would encourage the formation of reading circles, so many of which already exist at a distance from libraries. It would promote the development of libraries organized solely or principally to furnish books to country readers. The chief objection urged against the Library Post is on the ground of expense. Members of both Senate and House committees say they dare not report in favor of a bill which would increase the present postal deficit. They point to the estimate that on every pound of second-class mail matter now carried for one cent the post-office loses over five cents from the mere cost of railroad transportation. To this objection the friends of the bill reply that public libraries ought certainly to use the public post on as favorable terms as private corporations. If publishers of periodical literature pay only one cent a pound, it is hard to see why institutions supported

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

by and for the people should pay more. The circulation of books is at least as important as the circulation of magazines and newspapers. The post-office deficit complained of would be replaced by a surplus if the payment of the railroads for carrying the mails were reduced as it should be. The rate of payment (in gold) has been practically unchanged since 1873. There is no reason why railroad rates should not be reduced as much as the general level of prices has fallen.

❀

Manila and the Liquor Question

Attention has been particularly directed during the last week to the liquor problem as connected with our new possessions. An official statement by the Bureau of Statistics of the Treasury Department shows that the total exports of liquor from the United States to Cuba, Puerto Rico, and the Philippines for eleven months of the year 1899 amounted in value to about $750,000, while for the year 1897 the total was but $31,070. Thus our export of liquor to the islands (including beer, etc.) has nearly been multiplied by twenty-five. This is a startling showing, although it is fair to remember that a natural increase of exports from this country to the new possessions has followed the entry of the United States into the islands. The officers of the National Temperance Society point out that military rule still prevails in all the islands, and that during the Spanish war and immediately after it the military authorities absolutely closed saloons in some cities—thus, General Shafter in Santiago entirely prohibited the sale of liquor. They urge that there is no reason why similar action should not be taken in other places, and they deny the statement, attributed to the War Department, that there has been a decrease in the number of saloons or in drinking in Manila during the past year. A resolution has been offered in the Senate calling upon the President to furnish a statement as to the number of saloons in Manila opened since the American occupation, and also a statement regarding the nationality of owners and patrons. Without entering into the statistical question, we may join in the earnest expression of opinion that our process of civilizing these new possessions must not be made the subject of scandal by the reckless and unlimited introduction of the drinking habit among people in whom (as Mr. Kennan showed in his letters from Cuba) this habit had not before our occupation greatly prevailed. There has been little military news of consequence from Manila the past week; a despatch from Washington again states that "officials are confident that the backbone of the insurgents is broken," and the absence of news of fighting seems to support the theory. A large amount of hemp and tobacco is waiting exportation at Manila. It is expected that General Otis will return to this country on leave of absence soon after the return of the new Commission. References are still made in a Manila despatch to the trial of a guerrilla charged with murder, but there seems no reason to believe that this is a test case made with a view to establishing the legal position that all Filipinos now in arms are bandits. Aguinaldo is now believed to be in the northern mountains, and to have a force of some strength there.

❀

Prize-Fighting

The Lewis Bill, which repeals the Horton Law in regard to prize-fighting in the State of New York, passed the lower branch of the New York Legislature some weeks ago so easily and readily that it seemed evident that the opposition to the new bill was to be centered in the Senate. Last week the bill met with decided opposition in the committee of the Senate having it in charge, and was attacked with a great deal of energy by Senator Grady and other Tammany leaders. The usual subterfuges were resorted to in the way of amendments, and in every way it became clear that Tammany intended to kill the bill if possible. The Horton Law has not only proven no obstacle to disgraceful exhibitions of prize-fighting in public, but it has, it may almost be said, encouraged them. Its repeal by the Lewis Bill or similar measures is certainly the first step towards removing a patent disgrace and discredit to the fair fame of this State. Experience has shown that attempts to prevent prize-fighting by limiting the weight of the gloves, or the length of the rounds, only gives opportunities for trickery and evasion, and in

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

no appreciable degree diminishes the brutality of the discreditable exhibitions. New York City, in particular, has for the last two years been the scene of many prize-fights which have notoriously presented elements of brutality as well as of dishonesty in their management. If the State of Texas can deal radically and effectively with this evil, as it has done, it should assuredly not be impossible for New York to take similar steps. Not a few who wish to see a reform that means something urge that the most effective way to deal with the evil would be to pass a law which would permit no public exhibitions of boxing or fighting with gloves at which an entrance fee is charged. This would not prevent reasonable and non-brutal trials of skill in boxing in athletic clubs and gymnasiums, but it would do away with the fights, now only too common, attended by many thousands of people who pay in the aggregate enormous sums for the privilege of seeing a degrading and brutalizing performance.

❀

Insecure Securities A year ago last week the stock of the Third Avenue railway system in this city sold on the stock exchange for $242 a share; last week it sold for $46 a share. Each of these prices represented the judgment of Wall Street as to the value of the securities; yet a year ago the business of the Third Avenue system was less instead of greater than it is to-day. To a certain extent these fluctuations in prices merely emphasize George Routledge Gibson's old aphorism that stock speculation "plays football" with securities instead of keeping them at a normal level. Speculators, as Mr. Gibson explained, are prompted to buy when they see stocks going up, and prompted to sell when they see them going down, and their effort to keep with the current makes market prices vary incomparably more than real values. This consideration, however, only partly explains the ups and downs of Third Avenue stock. There was brought to light last week a large floating debt of which the security-owners had not been aware, and there were circulated ugly rumors of entangling alliances between city politicians and the contractors engaged in changing the motor power for the system. How large this floating debt may prove to be and how much truth these rumors of corruption may prove to contain is still uncertain; but there is no uncertainty as to the injury done to investors and to the public by the fact that the transactions of a great corporation, chartered by the public, can be so hidden from the public that such annihilation of invested capital and such political intrigues should be possible. Had the Third Avenue railway system been built by public bonds, the investors in those bonds would always have known how much property they had, and the demoralizing inflations and contractions of their estates would have been impossible. For the security of investors as well as the protection of the public, the affairs of private corporations as well as public corporations must be open to public inspection. This is the one important recommendation of the Industrial Commission, which reported last week in reference to trusts, but this recommendation gives the report value.

❀

Education at the End of the Century At the annual Conference of the Department of Superintendence of the National Educational Association held in Chicago last week there was a large representative attendance of leading educators. Dr. Nicholas Murray Butler, discussing the status of education at the close of the century, found two forces everywhere working themselves out—evolution and individualism; two principles which direct the forces of education to the cultivation and adaptation of individual power and talent while holding the individual in vital contact with the life and interests of society. The elective system, as embodied in the curricula of schools and colleges, is the fruit of individualism, and so also is the emphasis laid upon the social aspect of education and upon the school as a social institution; while the demand for a more thorough co-operation between schools of all grades and for the co-ordination of studies, so as to secure the highest effectiveness with the least possible waste of time and energy, evidences the presence of the principle of evolution. Dr. Butler's summarization of the expenditures made for school purposes can hardly be con-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

densed, and is one of the most hopeful signs of the times:

Education, so conceived and so shaped, has made an irresistible appeal to every civilized nation. During the century education has definitely become a State function, not as a dole, but as a duty. Consequently, the public expenditure for education has become enormous. In the United States it amounts annually to $200,000,000 for the common schools alone, or $2.67 per capita of population. This sum is about one-tenth of the total wealth of Indiana or of Michigan as determined by the census of 1890. In Great Britain and Ireland the total public expenditure on account of education is over $88,000,000, or $2.20 per capita. In France it is about $58,000,000, or $1.60 per capita. In the German Empire it is over $108,000,000, or more than $2 per capita. These four great nations, therefore, the leaders of the world's civilization at this time, with a total population of nearly two hundred and ten million, are spending annually for education a sum considerably greater than $450,000,000. The annual expenditure of the United States for common schools is quite equal to the sum total of the expenditures of Great Britain, France, and Germany combined upon their powerful navies. It is nearly four-fifths of the total annual expenditure of the armed camps of France and Germany upon their huge armies. It is a sum greater by many millions than the net ordinary expenditures of the United States Government in 1880. This expenditure for common schools has nearly trebled since 1870, and during that period has grown from $1.75 to $2.67 per capita of population, and from $15.20 to $18.86 for each pupil enrolled.

❀

Professor Atwater's Address One of the most interesting features of the Conference was the discussion on Wednesday afternoon by Professor W. O. Atwater, of Wesleyan University, of the subject of "Alcoholic Physiology" and the so-called "scientific" temperance instruction in the public schools. Great interest in the question was evident among teachers and officers. Professor Atwater's address was moderate in tone, and was distinctly an appeal to the higher ideals of science and morals. Its most impressive portion was that in which Professor Atwater established his position as a temperance man, and at the same time protested against the policy of teaching what is untruthful for the sake of inculcating self-restraint and good morals. "So far from regarding the results of scientific experiments as showing that the moderate use of alcoholic liquors is generally to be recommended, I myself," he said, "believe that the more advisable course is habitual abstinence. Especially do I emphasize the importance of abstinence for young persons." But, he went on to add, "to teach that alcohol, even in moderate quantities, is always harmful and never useful, is a subversion of the truth. The injury done by such teaching is twofold: The boy learns later that he has been mistaught, and loses faith, so that the effect is to undo much of the good that was intended. Furthermore, the child gets the idea that deception is allowable in a good cause, and that the end justifies the means." Perhaps the most succinct statement of Professor Atwater's position—a position in which The Outlook heartily agrees—is found in a question put to him during the discussion, and his answer. Question: "Is it not a worse mistake to teach the boy that alcohol is in the ordinary sense of the word a food, and give him the impression that he may use it without danger, than to teach him that it is in the ordinary sense of the word poison, in order to give him an aversion to it?" Answer: "Both are mistakes, and both are wrong, and it is our duty to avoid both. The fact that one thing is less wrong than another does not make it right." It was apparent from the hearty applause which followed Professor Atwater's address that he carried with him the assent of nearly all the men and women who were present.

❀

Faulty Legislation In the formal discussion which followed, Mr. S. T. Dutton, Superintendent of Schools of Brookline, Mass., reviewed the attempt made last year to secure a more rigid law in Massachusetts. He showed how contrary that proposed law was to the modern spirit of education. It provided that all pupils above the third year of the primary school and below the second year of the high school should study the subject of temperance physiology from graded text-books, not less than three lessons per week, for fourteen or more weeks per year, and the amount of space to be devoted to the subject in the text-books was specified. School committees were required to see that the subject was provided for in the course of study; heavy penalties were to be inflicted in case of non-compliance,

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

and the State Board was required to investigate and report to the Legislature each year concerning the manner in which the law was obeyed. Mr. Dutton recalled the fact that the Massachusetts Medical Society, the superintendents and teachers of the State, and the State Board of Education were unanimous and hearty in their opposition to the law. School committees felt that the proposed measure was a reflection upon their honesty and capability, and the teachers protested against this attempt to interfere with their freedom in teaching. The arguments presented to the legislative committee were so strong that the petitioners were given leave to withdraw. Mr. Dutton pointed out with regret that several States of the United States are now suffering under laws similar to that proposed but defeated in Massachusetts. He urged that the time had come for the crystallization of a sentiment throughout the country which will at least hold in check those who have so consistently defied the professional judgment of the educational world. He asserted that "the teachers of the United States, while disapproving of present methods [of the so-called scientific temperance text-books], are still ready to support the highest ethical standards, and may be reckoned as among the sincerest and truest friends of temperance." This opinion, namely, that those teachers who believe in truth rather than expediency as a basis of education are likely to be the best promoters of temperance, we heartily share.

❀

The Educational World

Dr. W. P. Kane was recently inaugurated as the fifth President of Wabash College at Crawsfordsville, Indiana, in the presence of a large and enthusiastic audience of the alumni and friends of that very useful institution. In his inaugural address the new President brought out the underlying principles of education with clearness and force. It is interesting to note how constantly in all parts of the country the leading educators interpret all educational processes as finding their highest result, not in the production of an expert, but of a man. Describing in a very interesting way the place and function of the old-fashioned college, Dr. Kane affirmed that its work is not simply to train any faculty or group of faculties, but to educate a man. He declared that the German system had acquired its great influence throughout the educational world because so many preliminary years were devoted to laying deep the foundations of a generous culture. In an age of hurry, when every one is bent upon getting to his destination in the shortest possible time, this broader and deeper training is apt to be overlooked. It is the function of the college to insist that the man must precede the teacher, the artist, the writer, or the successful worker. The man is always more important than the tools he uses or the materials with which he works; and the three stages of education—the elementary, the disciplinary, and the specializing—combine, if they are wisely co-ordinated and directed, to unfold the original power of the man as a personality, and to equip him with the best possible tools. President Eliot's annual report, recently issued, notes the fact that two-fifths of the students at Harvard are now securing the degree of A.B. in three years, without any lowering of the standards required for the degree; and that a scheme of retiring allowances for the teaching force of the University is being put into effect. The President also reports that a graduate of Bryn Mawr who applied for admission to the law school was informed that she could take the course and the examinations by becoming a member of Radcliffe College, but that she could not be registered or receive the degree. It is to be noted, however, that Mrs. W. P. Fleming has been appointed Curator of Astronomical Photographs, and that her name appears in the University catalogue. Mrs. Fleming is probably the first woman who has ever held an official position in the University. She has already made good her claims to recognition by doing original work in her department, having discovered a remarkable number of new variable stars.

❀

Thirty-five Years of Freedom for the Negro

Of the two Conferences recently held in Tuskegee, one of farmers and one of workers, the former was more piquant and the latter more valuable. It is always interesting to hear these men,

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

who thirty-five years ago were slaves, describe their efforts towards self-dependence and the results of their brave struggles, though year by year the story is told in less picturesque language. The old-timers are passing away, and another generation will see no more of them. On the other hand, the experiences of those who are actually working as teachers and business men among their people grow in importance and variety. Mr. Washington shows his wonderful power in managing these meetings. In outward bearing he is as simple as the simplest, but there was not one of the eight hundred farmers and strangers before him who did not unconsciously feel his power as much as do the seven hundred students. The subjects discussed by the Workers' Conference were arranged in three groups: "What have thirty-five years of freedom done for the Negro?—first, as a property-holder, (*a*) in the city, (*b*) in the country, (*c*) in business enterprises; second, (*a*) in college and professional schools, (*b*) in industrial schools, (*c*) in the common schools; third, (*a*) in morals and religion, (*b*) physically, (*c*) in relation to white men." During the six hours which were expended in discussing these things, scores of men and women took part, and many facts were stated, such as that in North Carolina the negroes own about eight millions of the two hundred and fifty-two millions of property; in Louisiana one colored man has given six thousand dollars to Straight University; in Louisville thirty-five years ago not half a dozen colored people owned their own homes, now more than a thousand own them; in Texas the negroes are accumulating property, but there, as elsewhere, neglect to make wills is resulting in difficulty about inheriting it; in Mississippi and some parts of Alabama the tendency is to carry on great plantations, and the negroes work for wages instead of owning their own homes. In Alabama many negroes own their own land. There seemed to be a division of opinion as to the amount of land needed, but the wisest men held that fifty acres well cultivated was better than larger farms. The tendency of the negro is to imitate the old planter, to spread his efforts over too large a surface and not do well what he undertakes. Many also stick to the former plan of throwing most of the land into cotton, especially with cotton rising as it has been during the last year; but here, also, the influence of Mr. Washington and of the Farmers' Conferences that he has established is felt, and the colored farmers are raising more corn, grain, vegetables, and fruits. Intelligent farming is the demand there as elsewhere. At Tuskegee they have it, for it is under the supervision of a thoroughly educated scientific man who aids the farmer by his advice and who is constantly experimenting with soils, grasses, and grains.

❀

Progress Made The progress in education during the last thirty-five years has not been as great as it would have been had the negroes paid more in taxes; still, the school year has been extended in many places through their efforts, and many colored teachers are employed. The number of colored men in the professions is growing rapidly, especially that of doctors and lawyers. There is still vast need for a better-educated ministry. In trade negroes are making their way, and as artisans they have far better opportunities than in the North. It will soon be seen what sort of mill-owners they are to make, for a new cotton-mill in North Carolina which has just been opened is managed by a board of colored directors, and the operatives are to be colored people. In morals it is not so certain that the negro is improving as a race. There are too many obstacles in his way. The worst obstacle is the saloon. The barriers of social life keep the colored people from the good influences that refined and high-minded white people might exercise, but the influence of immoral white people sticks to them closer than a brother. Though the negro may not sit in the white man's church, ride in his car, nor attend his school, the white man's saloon welcomes him eagerly; the white gambler has no color prejudice.

❀

Richard Hovey The small group of young poets in this country has suffered a severe loss by the death of Richard Hovey, which recently took place in this city. Born in Normal, Ill., graduating from Dartmouth College in 1885,

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Mr. Hovey became a student in the General Theological Seminary, and for a time acted as a lay assistant in the Church of St. Mary the Virgin in this city. But his tastes were distinctly literary, and he soon abandoned all thought of ministerial work. He tried his hand at various occupations; he was an actor, a journalist, and a writer of plays; but his real vocation was the writing of poetry, in which he showed great facility and command of verse forms. In collaboration with Mr. Bliss Carman he wrote the "Songs of Vagabondia," though his contribution to that volume was distinctly inferior to that of his brother poet. At the time of his death he was at work on a poetic treatment of a group of early British ballads in a cycle of nine dramas, of which four have been published. He was a man of very considerable promise, though his later work showed an ambition somewhat out of relation to his abilities, and was characterized by lyrical fluency rather than by lyrical power.

❀

Dr. McGiffert The announcement that Professor McGiffert, who occupies the chair of Church History in Union Theological Seminary, will voluntarily withdraw from the Presbyterian Church is unauthorized, and may at least be characterized as premature. Whether he will come to the decision which the prophets of the daily press have attributed to him, only events can show. It may be that, having been vindicated by his own Presbytery, he may consider that the interests of peace for himself, for the Seminary, and for the Church will justify him in withdrawing from a ministry in which apparently he can remain only at the cost of involving all three in a struggle which can only be profitable if it secures liberty for others to remain in that Church from which a certain faction seem determined to expel all independent scholars. It seems quite clear, even should he withdraw, that his withdrawal would abate nothing of his influence as a public teacher. He will certainly continue his services as a teacher in Union Theological Seminary, and the recognition of his scholarship in other bodies, spiritually quite as conservative as the Presbyterian Church, but theologically more open-minded, is indicated by the fact that he is engaged to give six weeks of instruction this summer in Chicago University in Church History.

❀

The Ecumenical Missionary Conference The Ecumenical Missionary Conference will hold its sessions from April 21 to May 1 in New York City. Its Finance Committee has issued an appeal for funds to cover the expenses of the Conference from the beginning of the work of organization early in 1896 until the history of the Conference is issued and the last bill paid. For this purpose forty thousand dollars will be required. One-fifth of that amount has already been subscribed and paid in, and the same subscribers have guaranteed funds up to twenty thousand dollars. The remaining twenty thousand dollars should be subscribed at once, as the Conference is close at hand, and the various committees are already somewhat hampered by uncertainty as to the sum at their disposal. There need be no fear that such subscriptions will interfere with the income for regular mission work, if the record of 1888, the year of the last Ecumenical Conference, be taken as an example. The Conference was held in London. In that year British contributions to foreign missions amounted to four million six hundred thousand dollars; the next year they increased to five million three hundred thousand, and the year after they rose to six million four hundred thousand. The New York Conference will undoubtedly result in such an increase of knowledge concerning missions and in such an increase of interest in missions as will enlarge the means at the disposal of the various boards. Any great conference necessarily costs a large sum of money: there are halls to be hired, foreign delegates to be entertained, programmes to be printed, and letters to be posted. Even if much of the clerical work is voluntary, there are many workers who must be reimbursed. Those who wish to insure the financial success of the coming Conference may send their subscriptions to Mr. George Foster Peabody, 27 Pine Street, New York City. Donors of five dollars and above will be entitled to receive a copy of the reports of the Conference in two volumes. We would add that the religious success of the Conference is already

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

assured, since the missionary societies of every denomination have long been heartily co-operating to this end. Every phase of missionary effort will be represented, and there will be delegates from every land where missionary work is being prosecuted. The nineteenth century has presented an unprecedented record in missionary advance. The Ecumenical Conference of 1900 will, therefore, mark at once the proud limit of what has been attained and a starting-point for future and greater triumph.

❀

The Roman Catholic Outlook

During the past month two interesting events have occurred in Italy in connection with the Roman Catholic Church. The first was the series of conferences given in Rome by M. Brunetière, the eminent critic and editor of the "Revue des Deux Mondes." He now announces himself a convert to the ideas of the extreme Vatican party. Four years ago, while visiting Rome, he stated that "science had failed." Now he asserts the triumph of faith, the unification of all Churches, with the Roman Church as chief and the city of Rome as its seat. Taking Bossuet, the celebrated French theologian, philosopher, and orator, for his model, he showed the importance of the unification of the Churches, the dominant idea of that seventeenth-century French priest, as it is a favorite ideal of Leo XIII. Hence the Pope sent an approving letter to M. Brunetière, "hoping that the idea of Bossuet may become the spirit of Christianity in the coming century." The admired Bossuet was an ardent apologist for the principle of authority and tradition; he taught that "princes are appointed by God. Religion and conscience exact obedience to them. The origin of their authority ought not even to be examined, as it is a great blessing that the authority exists." One would readily understand how Pascal might attract M. Brunetière; it is not so easy to understand how Bossuet does. M. Brunetière's subjugation to the principle of authority is as enigmatical as it is interesting. If this first event, then, may be regarded as a triumph for the Conservatives, the second event seems equally a triumph for Liberal Roman Catholics. Cardinal Capocelatro, Archbishop of Capua, has recently expressed political opinions totally at variance with those of the recognized organs of the Vatican. He counsels obedience to civil authority; he advises recognition of the actual government in Italy; he even considers the independence, the liberty, and the unity of the nation as genuine blessings. Apparently he would not have Roman Catholics look backward with longing to their former government, or desire a return to the old times when foreigners were masters in Italy. At all events, he appeals to the Pope to make peace with the Government. The recognition by a member of the Sacred College of the unity of Italy is so strange an event that curiosity is alive to hear what the ultramontane journals will say to him. Bitter tirades still appear in them against national independence and against the "usurper" King Humbert; and the Pope still claims that the possession of the territory which he lost in 1870 is necessary for the exercise of his spiritual authority. It has long been evident that there were two modes of thought in the bosom of the Roman Church; it would now seem that even in the Sacred College some minds are weary of the long warfare.

❀

The Pope a Nonagenarian

On Friday of last week Leo XIII. celebrated his ninetieth birthday in good health. He received in the Throne-Room of the Vatican the congratulations of the members of the Sacred College and the Roman prelates, and in his address of reply referred significantly to the Holy Year preparations and to the demonstrations in honor of Giordano Bruno, the Italian philosopher. The Pope concluded with the expression of a keen desire that blood would cease to flow in South Africa, "where two peoples, although brothers, are slaughtering one another." A feature of the birthday was the address of congratulation which Roman Catholic nonagenarians have been signing. The address reads as follows:

> Having arrived at an age when the soul feels itself free from influences which, at other stages of life, often mislead or smother its nobler impulses, the undersigned are able to understand better than ever before those great truths of which your Holiness has never wearied of reminding the world, and which the latter, to its own misfortune, obstinately

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ignores. The remembrance of the great part of your Holiness's life must fill your soul with gratitude to God for all that he has accomplished through you. And to this consciousness your Holiness must certainly be indebted for the flourishing health, the ever-youthful strength, which are the wonder of the world and the joy of the universal Church.

❀

The Puerto Rican Bill

It is perhaps natural, but it is certainly unfortunate, that so much of the public debate concerning the Puerto Rican Bill has turned, not on the merits of the measure, but on the motives respectively of its promoters and its opponents. The nature of these motives is purely a matter of surmise, and the determination of the difficult question what the motives are is a matter of absolutely no political significance. The best of motives cannot save from condemnation a bad measure; the worst of motives constitutes no good ground for the condemnation of a good measure. Let it be granted that the motives which have led to imposing unscientific physiological education on the pupils of our public schools were wholly unselfish, that fact does not make the instruction scientific. Were it proved that the sale of the books accrued to the profit of the advocates of such instruction, that would not prove the instruction to be unscientific. The question respecting the Puerto Rican tariff, and the only question before the country, is this: Is the project of an import and export duty between Puerto Rico and the United States economically expedient and politically just? Suspicion that it has been urged on Congress in the interest of American industries does not prove it to be bad; evidence that the men who framed it had only in mind making immediate provision for the immediate wants of the island does not prove that it is either righteous or wise. For ourselves we will have no part in the personal imputation of evil motives which has done so much to disgrace this debate, which does so much to disgrace all partisan debates. We will have no part in the attempts to put the man who disagrees with us "in a hole." We want to see the discussion of this bill lifted above the low level of personalities, to see it debated upon its merits, and wholly upon its merits.

And, in our judgment, the more the measure is discussed the more unstatesmanlike it appears.

The facts are, happily, not debated and not debatable. They are that the island is impoverished by bad government, war, and tornado; that it has come to us for protection from the first, and deserves from us relief from the second and the third; that the President and Secretary of War last December believed and publicly said that this relief would be given by absolute free trade between the island and the United States; that such free trade had been before promised by General Miles, the General in command of the United States forces; that, although such promise was not strictly within his province, it was not disavowed by the President, and therefore the people of Puerto Rico had a right to trust it; and that, so far as we can judge, the people of the island are unanimously, or substantially unanimously, opposed to any tariff whatever between the island and the United States.

There are four possible arguments for the tariff, and, so far as we see, only four: (1) That it is a necessary assertion of our right to tax the Puerto Ricans, and thus of our denial that Puerto Rico has been made by the war a part of the United States and subject to the provisions of our Constitution; (2) that it is necessary to raise money for the immediate needs of Puerto Rico, and that all the money coming from the tariff is by the bill pledged to Puerto Rico; (3) that it is necessary to protect Puerto Rican products from competition with the United States; (4) that it is necessary to protect United States products from competition with Puerto Rico. None of these arguments will bear examination.

The last two may be dismissed without argument. No one ventures publicly to argue that America needs protection from Puerto Rico. Whatever force this appeal to personal and pecuniary interests may have, since it does not present itself publicly for consideration, it does not call for public refutation. And since the chief, if not the only, effect of a tariff on American goods imported into Puerto Rico will be to raise the price of food products to a people perilously near the edge of starvation, the argument of protection to Puerto Rican products may be as summarily dismissed.

Concerning the other two arguments it

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ought to suffice to recall to the American that these were the arguments employed by Lord North in support of the right of England to tax the American colonies against their protest—a claim which led to the American Revolution and to the separation of the American colonies from the mother country. The tax was defended on the ground that it was necessary for Great Britain to maintain her constitutional right to tax her colonies; and on the ground that more than the money raised by the tax was to be expended in colonial administration. Neither argument justified the tax to us when we were the colony; neither can justify the tax now that we are the supreme governing power. What was wrong in principle in 1776 is not right in principle in 1900; and the burden of proof rests on the advocate of this tax to show that what was unstatesmanlike then is statesmanlike now.

We grant that it is desirable at the earliest possible moment to secure a decision of the Supreme Court on the question whether our colonial possesions are a part of the United States and subject to the provisions of the Constitution. But it is doubtful whether the importance of securing such a decision could justify Congress in levying on a dependent people a tax against which they protest, and it is certain that a tax of one per cent. on one article would serve this purely formal purpose as well as a tax of fifteen per cent. on all articles. We grant the importance of securing for the people of Puerto Rico immediate means for immediate improvements in roads, sanitary development, and public schools. But since the appropriation by the House of $2,000,000 for that purpose—the amount of tariff taxes which has come into our treasury since Puerto Rico passed from the control of Spain to our control—this argument no longer affords even a plausible excuse for this tariff measure.

It is freely asserted that the President has changed his mind since his message of last December, and now favors the compromise tariff measure which has passed the House. We have seen no adequate evidence that he has done so. His silence is no evidence; having publicly declared his policy, he has a right to keep silence and leave the responsibility of legislation with Congress, where it belongs. But, if he has changed his mind, he owes it to himself, to his friends, and to the public generally, to state the fact as publicly as he stated his original position, and to give the reasons for the change. In the absence of such public statement the recommendation of free trade contained in his December message remains his official recommendation to Congress. By that recommendation his policy must be judged by the country. And if we do not greatly misinterpret the sentiment of the country, it hopes that the Senate will act on that recommendation and adopt the free-trade measure originally proposed by the Chairman of the Ways and Means Committee, and afterwards abandoned for reasons which, however satisfactory to him, have seemed inadequate and inconclusive to the great majority of the party which he represents, and to the general sentiment of the country.

❀

The Passing of Naturalism

The fundamental defect of the theory of art for its own sake exclusively is psychological even more than ethical: it is a violation of the unity of human experience and the unity of the artist's nature. The æsthetic sense cannot be separated from the ethical sense if the spiritual life of the artist is being fed or colored in any way by his vital experiences. Goethe, who thought perhaps more deeply than any other man of his time on all questions relating to literary art, and who certainly could not be accused of an undue ethical bias, got at the bottom of the whole matter when he declared that whatever a man does greatly he does with his whole nature. It is impossible, for psychological reasons, for a great artist to separate himself from his deepest life and to produce a work of art as a wholly objective thing: in the very nature of things it must be colored by his own experience and shaped by his own conception of life. Even Zola, who has spent twenty-five strenuous years in attempting to make a science of the art of fiction, cannot avoid saying, "Art is nature looked at through a temperament." Dante cannot give the artistic side of his genius deep and rich expression without making it the interpreter of the searching religious experience which had been his;

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Shakespeare cannot invade fairyland in "A Midsummer Night's Dream," or construct a sparkling satire on the society of his time in "Love's Labor's Lost," without disclosing certain general views of life. So long as art is the result of an activity practiced in an actual world by a living artist, it cannot be the expression of a single side of a man's nature; it must be the expression of his whole nature.

For this reason, naturalism, as a method pressed to its logical conclusions by practitioners of great force, has proved to be impracticable and untenable. It is not only largely abandoned by the younger school of writers, but the work of the men who have most conspicuously illustrated it appears, under the illumination of a few years, to be essentially untrue to the theory under which it was supposed to be done. Zola's successful novels, instead of being scientific in their study of the facts of life and in their attitude of entire impartiality, are really tractates of the most uncompromising character against intemperance, prostitution, and a great many other modern vices which have eaten into the integrity of French society, as they have affected the integrity of society the world over. "L'Assommoir" is, in its way, the most tremendous temperance pamphlet ever written; "Nana," the most appalling ripening of the seed which is sown in social immorality; and the entire series of "Rougon-Macquart" stories, although revolting and inartistic to the last degree in their lack of reticence and their portrayal of that which never ought to be portrayed for general reading, are saturated with ethical insight and ethical purpose. Whatever may be said of Zola's method, he is one of the most thoroughgoing moralists of his time; and to say this is to declare his failure as a naturalist. A recent English writer has said very acutely that what saves Flaubert's "Madame Bovary" not only from artistic deadness but from moral degradation is the breath of contempt which breathes through it. It is this contempt for Madame Bovary's character and life, which, as a naturalist, Flaubert had no business to convey, that is the saving quality of his story. To write such a story without any expression of moral feeling on the part of the artist would be monstrous.

Tolstoï, one of the greatest forces in contemporary literature, has sometimes been classed with the realists. If by realism is meant a very close study of life, and magical power of giving the sense of reality to his work, Tolstoï is a realist; but no novelist has used the power of selection more freely, or has manifested more clearly his own ethical attitude. His latest story, "Resurrection," which bears the imprint of Messrs. Dodd, Mead & Co., is distinctly the work of a man who is not only committed by conviction to the purification of his fellows, but who is dominated by a passionate sense of his own responsibility for their salvation. Some readers will question the wisdom of treating in fiction the betrayal of a young girl, her subsequent descent into a life of impurity, the awakened conscience of the betrayer, and the rescue of both by the moral regeneration of the offender; but no one can question the passionate moral impulse which breathes through the book, and which gives it something of the force of a gospel. The fall is at the beginning; the emphasis of the story is on the moral recovery. So intent is Tolstoï on teaching his lesson that he sacrifices something of the old quality of his art; he would gladly sacrifice it entirely if he could gain moral power by the sacrifice. Such a story, by its very intensity and power, shows how impossible it is to deal with the deepest experiences of life without touching upon the field of morals. A purely objective treatment of such a theme would be rank immorality; the presentation of such a career with the instinct of an artist and the steady insight of a man of moral genius carries with it a searching moral appeal. "Resurrection" is not a book for young readers, but it is charged with a message to those who are tempted to condone offenses against purity because they are common.

❀

Taxes on Benevolence

The colleges, with the cordial support of other philanthropic organizations, have taken up the agitation for the repeal of the Federal taxes on charitable bequests. The "war revenue law," it will be recalled, imposed, on personal estates exceeding $10,000, succession taxes ranging from less than one per cent. where a small estate

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

passes to the children or parents of the decedent, to fifteen per cent. where a great estate is distributed among remote relatives or strangers to the blood, including "bodies politic and corporate." The general principle upon which these duties are graded is one approved by the great body of public-spirited citizens in all progressive countries, but the clause imposing the maximum rates upon generous bequests to schools, hospitals, churches, and even towns and cities, has no justification.

The taxation of distinctively public bequests would seem to be of doubtful constitutionality, for the general principle of our laws is that the local governments cannot tax the property of the National Government, nor the National Government the property of the local governments. That a bequest of money for a town hall or a town library should be heavily taxed by the National Government is certainly a singular anomaly. The taxes imposed upon bequests to philanthropic corporations are almost equally unreasonable, for these bequests are made to advance public interests; and yet these gifts designed to help the public are by the public subjected to peculiar burdens. Several months ago we called attention to the fact that the millions which Mr. Vanderbilt left to his children were subjected to a Federal tax of only 2¼ per cent., while the small bequest to Vanderbilt University was subject to a duty of 15 per cent. Quite recently, says Bishop Lawrence, a bequest of $510,000 to Harvard University from Mr. Edward Austin did not reach the University until after $76,500 had been deducted by the National Government, and a bequest of $30,000 from the same estate to a negro college in the South was subjected to a tax of $6,000 from the Nation and the State of Massachusetts. The Federal law under which these taxes were imposed was adopted with but little discussion, or this discrimination against public-spirited bequests could not have been accepted. There seems little doubt that the petitions which are to be circulated for the repeal of the tax will at least secure such modification that gifts to public corporations shall be completely exempt, and gifts to schools, hospitals, or churches, if taxed at all, shall not be taxed at a higher rate than those to the lineal heirs of the testator.

A Lenten Thought

The forty days in the wilderness were momentous in the dawning of the spiritual consciousness of Christ. Precisely what form the notable experience which came to him in that solitary place took, it is impossible to determine; all the incidents point to the dawning of a clear consciousness of his mission in the world, and of the power with which he was endowed to accomplish that mission. It was, therefore, a unique experience in the history of the race; and, like many experiences in the same life, it was solitary because it was unique. It has never been paralleled in any other human life, and for that reason no other man has ever quite entered into it or comprehended it. It is significant, however, that the coming of the most searching and wonderful experience which has yet befallen any one on this earth, to the divinest personality who has yet appeared among men, was the occasion of a subtle and searching temptation. At the very moment when Christ saw, as in a vision, the greatness of his work and the immensity of his power, he was subjected to the severest test.

The lesson is obvious. Every opportunity involves commensurate peril; every gift carries with it the danger of misuse; every great position is a temptation to selfishness. Temptation becomes, therefore, the constant companion of men; it stands beside them in the great moments of life, clothed in even greater power of appeal than in the meaner moments of life; the nobler the man, the more searching the temptation. A base man is tempted to do base things in base ways; a high-minded man is tempted to misuse the greatest powers. To ask, therefore, to be freed from temptation is to ask that one shall have no experience, no opportunity of achievement, of rendering any real service, or doing any great work. To ask for great opportunities, for gifts, possessions, and strength, is to put one's self in the way of facing temptation. Safety lies, not in securing immunity from temptation, but in accumulating that strength which makes temptation harmless. The most successful armies have been strong, not because they have intrenched themselves, but because they have moved with rapidity and energy and carried enthusiasm with

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

them. Alexander did not rely for safety on fortified posts in his rear; he snatched safety out of the greatest perils by audacity matched with foresight, discipline, and trained intelligence. Spiritual safety lies, not in keeping away from the possibilities of spiritual danger, but in such constant and solid spiritual growth and progress that temptation slips past powerless, and one leaves it behind by sheer force of moral momentum.

❀

Concerning Woman's Suffrage

We print on another page a letter from a correspondent on the subject of woman's suffrage, and a paragraph from the columns of the Boston "Transcript" on the same subject. Each of these writers assumes, what neither of them attempts to prove, that suffrage is a natural right, like the right of life, liberty, and the pursuit of happiness, and that therefore, if one woman wants it, she is entitled to it, though all the rest of the sex do not.

If our correspondent had turned over the pages of The Outlook, he would have found an editorial on the conditions of suffrage in which we declared our belief that this is a thoroughly false assumption, and stated the grounds of our conviction. In our judgment, suffrage is not a natural right; no one, whether black or white, male or female, young or old, has a natural right to vote. A man has no more a natural right to vote in a general election than he has in Congress or the Legislature. Who shall vote, whether in a general election or in Congress, is to be determined solely by a consideration of the question what conditions of suffrage will best tend to promote the universal welfare. Universal suffrage is legitimate only as a means of promoting the universal welfare. Whoever possesses the *power*, that is, whoever constitutes the *de facto* government, at any time and in any community, is responsible to determine what conditions of suffrage will accomplish these results.

Suffrage is not a privilege to be coveted nor a right to be demanded; it is a burden to be borne, a duty to be fulfilled. The question for the women to consider—for it is practically their question—is whether the suffrage is a burden which they ought to bear, a duty which they ought to fulfill. It is impossible, in the nature of the case, to give suffrage to the women who desire it, and to withhold suffrage from the women who do not desire it. If it is given to women at all, it must be given to them upon some general classification, such as to all women over a certain age, or to all women with certain educational qualifications, or to all women who are taxpayers. And if it is so given, the duty will then devolve upon all of using the suffrage; otherwise, the ignorant, the vicious, the superstitious, the easily led, may exercise it under bad leadership, with none to counteract their influence. The question is not, therefore, Shall the privilege of voting be given to a few women? but, Shall the responsibility of participating in the political control and administration of the State be imposed upon all women?

The writer in the Boston "Transcript" unconsciously furnishes a very strong argument against imposing this duty upon women. He truly declares that the majority of women would rather have the chance of receiving from men gentle and self-sacrificing kindness, joined with strong defense, than possess the right to vote. He assumes, and he is doubtless right in his assumption, that women must choose between the two. Government, in the last analysis, is founded on force, and the real question underlying the suffrage movement is, Shall women share with men in the administration of the force which constitutes the essence of government, or shall they leave men to be protectors and defenders of society, while they carry on, within the bulwarks which men erect and defend, those processes of life for which alone the bulwarks are erected? To this question the instincts both of men and women give a practically unanimous answer: the women desire to be protected, the men desire to be protectors. If the man does not always protect, as unhappily he does not, the remedy is to reform the man, not to deform women. It is in vain for women suffragists sarcastically to affirm that they want no gallantry; it is in the nature of man to be gallant—it is in the nature of woman to welcome gallantry. The reform which undertakes to repudiate the manifestation of chivalric devotion by men toward women is truly, what Horace

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Bushnell called it, a "reform against nature." It is not strange that, after these many years of agitation, it makes no true progress.

Nor does this relationship of protector and protected rest at all upon any assumption that woman is inferior to man, or that woman's function in society is inferior to his; it rests on the assumption that she has not the strength of man and that her function is not the exercise of force, as is his. It is for him to go out into the world, tussle with it, subdue it, make it a fit abiding-place for him and for her. It is for him to protect her, and the children whom she nurtures, from the perils of nature and from the assaults of enemies; and it is for her, protected by his strong arm, to do that work of rearing and nurturing, for the protection of which governments are organized, and from the right conduct of which good governments grow. Far more important than either State or Church is the Home; and woman makes the home, while the government which man administers protects both it and her.

For these reasons we do not believe that woman suffrage will ever make headway in the best and most highly cultivated communities. It will be sporadic, experimental, occasional; but even where it is in form adopted, it will not be long in practice exercised. It will not bring with it any of the advantages its advocates hope from it; it will not bring with it all the evils which its opponents dread; it will, in fact, accomplish very little, because it is against the nature of both man and woman, it contravenes their native and righteous instincts; and whatever so-called reform contravenes the divine order never permanently endures.

Congress and the Puerto Ricans

From a Staff Correspondent

ON Wednesday of last week a notable vote was taken in the House of Representatives. The majority imposed a tariff upon Puerto Rico. Naturally, the measure was resisted by the Puerto Ricans themselves.

Two years ago a delegation from Cuba established headquarters in Washington, and attracted the attention of our entire country. This year several delegations from Puerto Rico have established headquarters in Washington, and, if they have not attracted so much popular attention, they have perhaps accomplished quite as much work as did the Cubans. This is as it should be, since the intelligence of the Puerto Ricans seems to be of even a higher order than that of the Cuban delegates of 1898, clever as the latter were.

The Puerto Rican delegates are (1) from the Chamber of Commerce of San Juan, (2) from the agricultural interests of the island, (3) from the cattle-raisers, (4) from the Federal party, (5) from the Republican party.

Of the delegates, one who has attracted much attention is Dr. Azel Ames, who represents both the Federal party and the cattle-raisers' interests. He declares that Puerto Rico does not ask a dollar from the United States. The island's financial history and present possibilities show the ease with which a ten-million-dollar loan, if necessary, can be floated. The Puerto Ricans do not ask to be taxed, even if the revenue from past and present taxes is to be spent on them. They do not regard that as real relief; in any event, they ask for justice, not alms. Another delegate is Señor Lucas Amadeo. He speaks no English, but he speaks French and Spanish, and his translated statements before the House and Senate Committees have had great weight. Another member is Señor Gonzales. He declares that Puerto Rico aspires to the privileges accorded by our Constitution. She desires this, not alone because it is just, but because General Miles, in his proclamation addressed to the people of the island on landing there July 25, 1898, said: "Puerto Rico under the American flag will enjoy the same privileges and the same immunities as the citizens of the different States and Territories of the Union." Other delegates are Señores Larrinaga and Sanchez Morales. Señor Larrinaga speaks five languages, is the most celebrated engineer in Puerto Rico, was educated in the United States, has

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

built most of the largest public works and buildings in his country, and thoroughly understands American thought. Although of the Government party, he was for years called a "Yankee rebel" because of his love for the United States.

These gentlemen call attention to the fact that the United States Government has recently negotiated a treaty with the island of Trinidad—a direct competitor of Puerto Rico. By the terms of this treaty Trinidad is to receive free of duty all articles of machinery and implements and articles of husbandry, and nearly all food supplies, the free list for Trinidad being larger than the list of articles now admitted free into Puerto Rico by executive order, all of which it is proposed to tax under the Payne Tariff Bill. This, they say, is done in the same week in which we break our plighted faith with a starving people. That the people are starving is vouched for by General Davis, the Military Governor-General of Puerto Rico, in a letter dated so late as February 14, in which he says that the only remedy for the industrial condition is the opening of markets for accumulated surplus of production, and that, until this is done, the present paralysis must continue, and the poor and helpless, in increasing numbers, must be fed or they will starve to death. The delegates also point out that the great hardship of the Payne Tariff Bill, which passed the House on Wednesday, consists in the import duties which Puerto Ricans must pay upon our products, since these are virtually all taxes upon food.

The Puerto Rican delegates do not quite understand it, then, that, after they have shown us how very poor they are, and against the advice of our officials, we should attempt to relieve them by taxing them! They think they should escape taxation, not only to insure the future commercial prosperity of their island, but also that they may dispose of the surplus crops, especially tobacco, of the past two years. These crops are now on their hands, because we have deprived them of their old markets and have kept them away from the markets of the United States. Even if the proceeds of the taxation be expended upon them, they feel that they might be swindled out of more money than our collectors could gather and refund. The statement has been recently made and not contradicted that a certain duty which had yielded four million dollars to the Government had saved twenty-four millions to a trust.

In the proportion of four out of five, Puerto Ricans hope that Dr. H. K. Carroll, United States Commissioner to the island, may be made the first Civil Governor-General. They do not seem at all dissatisfied with General Davis as Military Governor; on the contrary, they claim that he has been of genuine use to the island in emphasizing the commercial needs. But they have great faith in Dr. Carroll's knowledge of the needs of the island, and his welcome statement that territorial government and free trade are necessary. They assert that a quarter of the total population of Puerto Rico can read and write, and not the much smaller proportion affirmed by Judge Curtis in his recent article in The Outlook.

It is said by a gentleman very near to Mr. McKinley that the President, in declaring for free trade with Puerto Rico, had also in mind the idea that legislation should be introduced so as to make it apparent that Congress has a constitutional right to legislate for the island, or for any of our new possessions, treating each one according to its supposed necessities. Protectionists thought, however, that the imposition of a tariff, whether of one or one hundred per cent., would establish more practically (if necessary by a test case carried to the Supreme Court) the precedent that the Constitution did not extend to the island, and that, consequently, it was not necessary that duties should be uniform between the United States and Puerto Rico. They urged the imposition of a tariff for the purpose of establishing the principle of the *authority* of Congress to govern all the colonies in such manner as might seem to it right and reasonable.

The opponents of the tariff, however, believe and freely affirm, both publicly and privately, that there was another and greater reason for the change of base from the original purpose of free trade—the power over votes and campaign contributions of protected interests, especially the fruit-growers of California, the cane-sugar growers of Louisiana, the beet-sugar growers of Nebraska, and the tobacco-growers of Connecticut.

Two of the bon-mots of the opponents

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

are worth quoting for their wit: one, the title given by one of them to the bill, which he has cleverly called "An Act to Render Permanent the Temporary Distress now existing in Puerto Rico." The other is Mr. De Armond's characterization of the compromise by which the proposed tariff was changed from twenty-five to fifteen per cent., which he called a change from grand to petit larceny.

The measure has now gone to the Senate. As nine-tenths of the newspapers favor free trade with Puerto Rico, the belief is growing that Mr. Foraker will be able to persuade his colleagues in the Senate Insular Committee to return to the original bill, which provided for no tariff at all. According to that measure, Mr. Foraker's thought seemed to be that Congress can just as well establish its legal authority by the proclamation of free trade as it can by a proclamation of the tariff. With the exception of Mr. Nelson, it has thus far proven not easy to change the protectionist views of the other Republican members of the Committee, Messrs. Fairbanks, Depew, McComas, Gallinger, and Perkins, especially the last two; but the advocates of free trade with Puerto Rico hope that the persuasive powers of the head of the Committee will triumph. It is surmised also, in addition to insisting upon his own original idea, that Mr. Foraker would not object to putting his old-time political rival, President McKinley, in a position of embarrassment. It would not be strange if he should think that he had an opportunity, now that President McKinley is charged with having changed his mind at the instance of "protected industries." Mr. Oxnard, of the beet-sugar trust interests, thinks he is going to get the twenty-five per cent. first agreed upon back again, and Senator Platt, of Connecticut, is quoted (in the interests of tobacco), whether correctly or not I do not know, as declaring for fifty per cent.

The feeling among ultra-protectionist Republicans is one of singular self-satisfaction with what has been accomplished. But many of the Republicans are uneasy, while the Democrats are jubilant, for the latter are confident that if the bill passes to enactment it will cost the Republicans thousands of votes, giving probably the Democrats a majority in the House, and possibly giving them the Presidential election itself. The Puerto Ricans say that the keenest fight between the opposing forces will come when the Senate bill is sent back to the House, and a conference between the two houses occurs. It would not be a surprise if it were then decided to abandon the bill altogether and leave the island's government for the near present to the President. In that case we shall know whether he has changed his mind or is still of the opinion in favor of free trade with Puerto Rico expressed by him in his message of last December.

E. F. B.

Washington, D. C.

The Vernal Spirit

By Clinton Scollard

Scarce tangible, may be, the first glad sign,
Yet how it shakes us with a vernal thrill!—
The voice of the south wind behind the hill;
Or an elusive bird-note faint and fine;
A flush at dawn along the wan sky-line;
A lyrical exuberance in the rill;
A something working its mysterious will
Both in majestic bole and tenuous vine!

It is the vernal spirit. In the earth
It throbs and pulses; quickens in the air;
And permeates all nature through and through.
In the expectant poignancy of birth
What raptures, what rare ecstasies we share—
Old—ah, how old!—and yet forever new!

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Regeneration of Rural New England

II.—Social

By Rollin Lynde Hartt

FOR the social settlement, already successful in town, I venture to predict a yet more brilliant success in the country.

As compared with its prototype in the slums, your rural institution possesses these distinct advantages: It will cost less money; a commodious house is rented for a hundred dollars a year; the salaries of paid workers will yield equal comfort at half the urban figure; living expenses are amazingly low. Again, it will not endanger the health of the "residents." Had Arnold Toynbee devoted himself to a decadent village instead of to East London, we might have the brave fellow with us now. In the next place, the proposed establishment will find excellent material to work upon—instead of dealing with the offscourings of Europe, you will be dealing with a people descended from the Puritans. I think, too, that such efforts will gain more permanent results; in town the "improved" families move out of your district; in the village they will be more likely to remain where they are and become helpful to their neighbors. Furthermore, you will be sure of the undivided support of the community—you will be spared the energetic rivalry of the saloon, the dance-hall, the pool-room, and the dime show. Clearly, then, the settlement will reach a larger number of families, and it will extend its operations through adjacent villages in every direction. It will draw its financial support from men of wealth who were bred in the country, and whose sympathy with rustic misfortune will thus find a generous expression.

Yes, I know there are difficulties. Rural New England is proud and exceedingly sensitive. It resents the better-than-thou attitude of more prosperous communities. Hence, however kind his heart and however exalted his spirit of self-sacrifice, he who first attempts the social regeneration of rural New England must go at it with his boots off and with a dark-lantern at his belt. But what of that? It is the old story. Every sort of philanthropy begins in precisely that way. The best of motives will fail without tact, just as the best methods fail without love. I suggest, then, that the new régime enter quietly in the person of one or two individuals, who, having won the hearts of the people, shall bide their time to develop their programme. The completed settlement—if the work is eventually to take that form and name—will be the final flower of a slow and very patient growth.

Certain writers have declared that a decadent village would never allow such an institution to be supported by outside aid. I beg leave to say that those writers have absolutely no comprehension of the situation. Decadent villages already allow the home missionary society to support their churches, in whole or in part; in fact, they sometimes accept home missionary aid when they could perfectly well do without it. The same writers strike equally wide of the mark when they regard the name "social settlement" as an insuperable barrier. The name "home missions" is beyond question less conciliatory, yet its tacit implication that country people are "heathen" never once deterred a country church from soliciting its good offices.

Rather more reasonable is the criticism that the whole plan is visionary. For so it is. So were slum settlements, so were institutional churches, so was the social work of the Salvation Army, and so is every novel undertaking, until it has been carried to success. Yet the plan for a country settlement may plead that it has already been tried in part, and tried with gratifying results. The settlement will absorb all the features of the grange, all the adjuncts of the village institutional church, and all the activities of the "lyceum," giving them application in regions where they are wholly unknown, or where they are only a memory. Furthermore, and this is the main point, it will insure

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the leadership of people of high character and broad culture.

If, then, a rural settlement is possible, is a settlement really necessary? To answer that question, even within lines of economic needs, is a melancholy task; to answer it within lines of social needs is a task at once difficult and dangerous—difficult, because people cling so lovingly to the poetic, old-homestead, trailing-arbutus conception of country life; dangerous, because a plain statement of existing conditions is received with ferocious hostility which expresses itself in all known forms of public abuse. Disillusionment is, nevertheless, our first duty. Guarding ourselves against morbidness or pessimism, and cautiously avoiding extreme conclusions, we must be brave enough to look the facts in the face, even such repulsive facts as those brought to light by Mr. Philip Morgan. "The number of illegitimate children," says Mr. Morgan in an article on a New England village—"the number of illegitimate children among us is so large that a definite amount has been fixed by common consent as the proper one to be paid by the putative father to the parents of the unmarried mother. . . . Not infrequently men and women take new wives and husbands without the formality of a divorce or a marriage. . . . Whole families are sunk in a slough of vice and poverty, from which occasionally some enterprising son or daughter will emerge, perhaps only to fall back again in a moment of temptation or despair." These facts, taken in consideration with such indications as thieving among neighbors, occasional malicious incendiarism, habitual cider-drunkenness, crimes of violence, cruelty to animals, and more or less common strange desertions, show, whenever they come to light, a deplorable lapse from Puritan principles. In not a few sequestered communities the same families have intermarried until the stock is noticeably weakened, and a brood of deformed and even idiot children makes its appearance. While, happily, there is abundant truth in the idyllic interpretation of rural life and character, the melancholy aspects of the same life and character are not to be disregarded. In many localities the dark side of the picture far overbalances its brighter features, and in general it is the dark side, not the bright side, that seems to be gaining in its proportions. So, if the incipient barbarism and heathenism of the country fail to appeal to our sympathies, it is because we are either too deficient in open-mindedness to listen or too unfeeling to heed.

Were I not convinced that I saw a straight path to their remedy, I should not now be writing of such depressing conditions. The salvation of the stricken village is the retention within it of the most progressive and energetic and high-minded individuals. We must stop that exodus of the strongest and best. Leave things as they are, and I urge that the exodus continue; mend things at once, and the exodus becomes sheer folly. We must make it possible for people of character and ability to prosper in the country (last week I showed how that could be done), and we must make it desirable for people of character and ability to remain there. Aside from the economic motive, the impulse which actuates the "rush to the cities" is at once social, intellectual, and æsthetic—social, in that the young life revolts against monotonous isolation; intellectual, in that the city affords a continual stimulus to the mind and also affords innumerable "advantages;" æsthetic, in that youthful eyes are dazzled by the outward magnificence of urban existence. Now, I cannot help believing that a social settlement would satisfy the demands of the better element in the village and at the same time exert a redemptive influence upon the degenerate classes. Let us see how the plan will work.

(1) It can relieve isolation. One would suppose that the very monotony of rural life would drive people into sociability, as it does in a garrison or in a small frontier "city." On the other hand, the fact is, a morbid shrinking into that white castle with green blinds, the farm-house. Country people rarely call upon one another, they object strenuously to "visits," they have an almost superstitious dread of "takin' anybody into their haouse." Scandal-mongering, gossip, and mischief-making, usurping the place of normal social intercourse, prevail to so large an extent that the villagers become tremulously sensitive, and live in torment because they imagine some monstrous wrong is being done them. The very people who tell the

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

most uncharitable tales are generally the most afraid of "bein' talked abaout," and the people who never visit their neighbors conclude, because nobody calls upon them, that "nobody cares for them." People meet in church and exchange tittle-tattle; then they go home and live for a week on scandal and pork. In short, everybody distrusts everybody else and everybody is nursing a grievance—the community is sore all over. Consequently it is extremely difficult to get people to unite in any worthy enterprise. Public spirit is impossible. Moreover, as there are few social amusements, a low animalism serves as a substitute. Many of the crimes which seem so inexplicable to city people are explained by the isolation and monotony of rural life. The urban sense of proportion, breadth of view, and superiority to trifling annoyances give room to a grotesque type of diseased egotism, while malice, avarice, and lust find helpless victims. "Isolation," says Buckle, "is the mother of barbarism." So the settlement, by bringing people into wholesome contact with one another, will strike at the root of a vast deal of mischief. The villagers will get over their petty suspicions, they will learn to talk of something worth while, they will find healthful amusement. Cards and dancing can be re-hallowed, a dramatic society developed, an athletic association established, a glee club organized. It will even be possible to relate village to village. This could be accomplished by a series of competitive games, by joint debates, by entertainments in which "local talent" from several communities should take part, and by a settlement paper devoted to the higher life of half a county. By some such efforts as I have just outlined three further results would be attained. You would lay a foundation for concerted action; many a lovely spirit now secluded within four narrow walls would bring its influence to bear upon other lives; and there would be an end of the chronic complaint which says, "This taown's so derned lonesome I wish I'd 'a' got aout of it ten years before I was born!"

(2) The intellectual horizon can be widened. An immense amount of nonsense is being talked in these days about the superb intellectual progress of the country towns. People seem to think that because the farmers possess a "public library" and read a daily paper they must be well on the road to omniscience. But get inside one of those little towns, examine the library and watch its circulation, see the effects of the daily paper, and you will change your mind. In the neediest villages the books in the libraries are selected by rustic purchasing committees who fall easy prey to unscrupulous dealers. I have seen a library deliberately stocked with cheap books—"The most you can git fer the money!" I have observed, too, that in decadent towns the library is little used. But the main criticism upon the reading of country people is that they discriminate absolutely against poetry, against history, against books of travel, against biography, and against popular science—caring only for fiction. Sometimes it is admirably good fiction, more often it is mere trash. Occasionally vicious books, condemned in alluring phrases (and thus unwittingly advertised) by the denominational weeklies, are purchased through the mails and passed from house to house. As regards the newspaper, the case is exceedingly curious. A farmer will sit down with his New York "Trybune" or Springfield "Republican," read it through solemnly, and then, from the perusal of what seems to a city-bred man the most fundamentally interesting news or editorial comment, rise up to talk of whether Ichabod is going to shingle his sugar-house, of why the minister had a button off his coat, and of what in the world Joe Abner could possibly have had in that paper bag. No matter how vigorous the journal, common talk, which reflects common thought, is concerned with contemptible trifles. And the reason is not far to seek. What, for instance, do I care that the Grand Duke Hotchpotch, of Baden-Baden, lies ill with a fever? I never saw the Grand Duke Hotchpotch, I never knew anybody who had seen him, and as for Baden-Baden, I was never there and I vow I have no intention of going there. Ah, but suppose I read that Sir Edwin Arnold lies ill in London! My eyes open wide; for I have met the man, I know his Japanese friends, I have read his books, I have lived in London. Now, to the back-country reader Theodore Roosevelt is a Grand Duke Hotchpotch—so is Seth Low, or Henry van Dyke, or Whitelaw Reid; and New

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

York City is a Baden-Baden. On the other hand, Ichabod and the village parson and Joe Abner are the farmer's Sir Edwins, and his only London is "this here taown." The newspaper may serve to pass the time, but, inasmuch as the man feels no sort of kinship with the affairs it reports, its news fails to become an active, stimulating mental possession. It is therefore a twofold task which confronts the settlement—to cultivate taste for "substantial" reading, and to acquaint the farmer with the world beyond the village. The former is best accomplished by influence upon children, the latter by illustrated lectures, current events classes, personal chats, and excursions to the cities and to points of historical interest. Why should not a settlement worker teach in the district school, and from that vantage-point make an earnest effort to enlist childish enthusiasm in things worth knowing? Volumes in the Sunday-school library are eagerly read; then why not introduce such works as Miss Buckley's nature books, Charles Carleton Coffin's histories, Hezekiah Butterworth's travel stories, and, for the cultivation of the imagination, the charming creations of Andrew Lang and Lewis Carroll?—thus crowding out the vapid regulation "Sunday-school books." It would also be possible to awaken a love for the ever-open volume of the natural world. With a little wise direction the children could make a really valuable collection of native flora and fauna. Then, for the older people, there are the resources of the lecture platform, the Chautauqua circle, and of travel. One secret of intellectual stagnation is the farmer's stolid reluctance to venture beyond the borders of his own county. The remedy is easy. Do as the London Polytechnic has been doing for years—secure excursion tickets on the railway, quarter your tourists at special rates in town lodgings, and expect reduced prices for everything by virtue of wholesale dealing. For parties of young men the thing is simpler yet. You have only to rent the top story of a shop or a warehouse, put cots and a stove in it, and your sight-seers will camp there contented. Such efforts as these will not merely widen the interests of the villagers, they will not merely extend their knowledge, they will not merely give them a hold upon the great world of men and affairs. In at least two further respects they will yield an even greater benefit: they will convince a young man that he can live in a country town without intellectual degeneration, and they will counteract low tendencies by filling the mind with concerns of high value.

(3) Still another corrective of discontent may be sought in the ministry of beauty. Country life (in decadent districts) is hideously ugly—ugly churches, ugly school-houses, ugly town halls, ugly homes, and miraculously ugly furniture. Wherever possible, the grand old homesteads are being metamorphosed into frightful Queen Anne abominations, while the quaint antique furniture is giving place to modern jig-saw monstrosities. The poorer people are adopting the fashions of the Alabama crackers. Nowhere will you find a good picture. The houses are adorned mainly with bad lithographs and crude advertisements. Yet it is a mistake to think the farming class incapable of æsthetic enjoyment. In certain respects country people are keenly sensitive to beauty—especially in their love for landscape, for flowers, for birds, and for handsome domesticated animals. Why, then, should we not avail ourselves of the opportunity to call out the higher impulses through art? A collection of pictures, loaned by city people, can be passed about on show from village to village. Inexpensive reproductions of works of art can find their way into the farm-house. The Perry pictures, one cent each, can be used in the district schools of New England, as they already are in those of Ohio. A group of fine autotypes will form the nucleus of the village art gallery. Besides, the church can be tastefully decorated; so can the town hall and the school-houses; the settlement buildings, meanwhile, will exemplify the simplest and most practicable interior decoration—especially the stately beauty of the antique New England fashions, fashions little valued to-day in the country, and destined, unless redeemed by distinct effort, to pass away. Again, it will be possible, by expending a little money on the settlement grounds, to furnish a valuable object-lesson in horticulture and landscape-gardening. Of the work of a village improvement society I spoke in my last paper. And there is

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

still another influence to be considered: music must bear its part. At present I know no symbol of hideous dissonance like the village choir—unless it be the village band. Yet uncultivated musical talent abounds. There are scores of good voices, and dozens of people can play. With proper leadership and training the village might have a choir and a band whose performances would be at least endurable, at best inspiring. As things go to-day, the musical crimes of the country are not merely crimes of execution; they are also crimes of selection. The popular singing-book is Moody and Sankey, and the amateur choir launches forth upon "anthems." As for the simple but incomparably lovely devotional melodies of Mendelssohn, Händel, Barnby, and Dykes, the villagers know nothing of their existence. Reform, I think, should begin in the Sunday-school, for the music first learned by the child is formative of taste. And taste, whether for art or for music, has a moral value. It unites with other influences to make coarseness and brutality repulsive. So, by adapting to rural conditions the programme of the London Kyrle Society, the settlement will rob of its force the frequent plea that all the beautiful things and all the ennobling æsthetic pleasures must be sought in the city.

(4) In order to put the foregoing suggestions into actual execution, there must be a studied concentration upon individuals. Life in a decayed town is deadening to every sort of ambition—moral or intellectual. Says the Rev. E. P. Pressey: "No one to-day attempts to distinguish himself in any noble way in a small town. It is thought improper. In consequence, all the ambitious young men and women are literally driven out with whips and scorns such as no one has been able to resist." Professor Mary A. Jordan, of Smith College, adduces similar evidence: "There is little doubt that the social prizes are at present far to seek in many of our" (decadent) "towns. Industry does not pay; intelligence does not pay; and the effort to change the existing order of things does not meet with much appreciation. The young person or the returned son of the soil tries the losing experiment for a few years, and then gives it up and sinks to the level he finds about him." Now, I am convinced that the settlement will do for such young people exactly what is at present being left undone. When a boy shows enterprise, foster his ambition, see that he receives an education, get him launched upon a worthy career. Even in the meanest village and in the lowest families there are occasionally lads of great promise, and the settlement offers the best conceivable means of developing their talent. Set them at work. So far as possible, depute to them the management of the settlement institutions. Make them feel their responsibility to the community. In this way you will begin to cultivate that *esprit de corps* which will eventually so invigorate the entire atmosphere of the village life as to refute the charge that "no one tries to distinguish himself in a noble way in a small town." It will have become so natural to strive for excellence and pre-eminence at home that no one will say, "You must move to the city if you are goin' to *be* anybody." And at the nether extreme of the social scale there is need for concentration upon delinquents and dependents. By something like what the "organized charity" people call "friendly visiting" many a family can be lifted out of squalor and degradation.

(5) And now, having thus far benefited the country people, there will be at least some faint hope of reforming the summer boarder. Vacationists do more mischief than they think; they might do more good than they think. Commonly, your summerer snubs or patronizes the "native," cuts the church or comes to giggle, desecrates the Sabbath, shows no sort of sympathy with rural life, and in general sets an example of bohemian irresponsibility. Ah, but suppose that by concentration upon individual vacationists our settlement should reverse these conditions! Suppose that the city people should make true friends among their country neighbors; suppose they should take a hand in the work of the settlement. Why not? Suppose that, when the vacation was done, they should leave behind them, not a legacy of hurt feelings, but, instead, a legacy of kindly memories—memories kept alive by occasional letters and by a few pretty trifles at Christmas time. Suppose that they should also leave behind them a row of really choice books for the library, a

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

cast or so for the school-house, and one or two handsome autotypes to be enjoyed years hence, as much for the good will they express as for their inherent beauty. Suppose that they should even invite some of their country friends to visit them in the city. Here, it seems to me, are ways to brighten rural life instead of darkening it. Furthermore, the vacationists might bring about a better understanding between city and country by removing the supercilious intolerance of the one and the wounded sensibility of the other; they might also strengthen the relationship between the village and the people who have gone out from the village. In this direction, Governor Rollins's "homecoming week" is a splendid idea.

(6) Two further features of settlement activity—sanitary and sociological—remain to be considered. In certain localities we may wisely enforce sanitary reform. Ignorant of the rudimentary laws of hygiene, country people do themselves untold harm by unreasoning recourse to powerful drugs and patent medicines. Too often the village doctor, in order to satisfy the patient's anxiety to see "results," prescribes vigorous remedies that work a permanent injury. Traveling oculists peddle misfit spectacles. Kickapoo Indians "treat" the gravest disorders. The domestic régime frequently permits an unhealthy diet and unskilled cookery. Not all the houses are in good sanitary condition. On the whole, despite the advantages of fresh air, abundant exercise, and the absence of nervous wear and tear, the health of country people does not seem to me better than that of city people of the same social grade. Perhaps some well-trained physician, who would otherwise have gone to India or China as a medical missionary, might take residence in the settlement and find enough ailing heathenism to keep him busied in both therapeutic and spiritual ministration.

(7) With all the rest, the settlement workers must patiently collect sociological data. While, thanks to such tireless investigators as Charles Booth, Robert Woods, Alvan Sanborn, and Jacob Riis, people have a fairly accurate idea of the want and misery of the city slums, they have no such accurate idea of the want and misery of the country slums. Through the renting of our property, through the necessity of traversing poor districts on our way to ferries and trains, and through frequent appeals at our very doors, we get a first-hand knowledge of the darker side of urban existence; but when people visit the country, they are generally bent upon pleasuring, and therefore select villages where the summer hotel has already brought prosperity or prevented disaster; they view rustic life from a boarding-house veranda or the top of a tally-ho, or they are entertained where they see only the romantic loveliness of the country's most charming aspects. Consequently, when a magazine like the "Atlantic" or The Outlook publishes a series of articles like these of mine, a great many good women write to the editor, declaring that if he "would ride through rural New England in a carriage, and see the mountain laurel and the crimson sunsets, he would know that such horrid things could never be!" Relying upon this sort of ignorance on the part of their readers, the editors of daily papers, although extremely cautious in their statements about the conditions of city life, not infrequently indulge in absolutely wild and fantastic generalizations about country life; and so soon as a faithful investigator brings out a report of what he has with his own eyes beheld, they fall upon him with unexampled savagery. I have a large scrap-book filled with newspaper criticisms of "A New England Hill Town;" and while the best papers were on my side of the controversy, there are hundreds of columns denying my ability to tell what I had seen, denying my ability to draw conclusions from unmistakable evidence, denying my right to publish my conclusions, denying my claim to an honest motive for desiring to publish them—in short, denying everything except the only thing worth denying—namely, the facts themselves. Facts are to be met only with other facts; but as there are no handy reference-books on rustic sociology, and as the editor is unable to spend time in collecting the data he wants, he replies with blind guesses. Let us remedy that defect; let us begin a much wider and more intensive investigation than any yet attempted; let us have maps and statistics; let us compare village with village and county with county; let us send out a paid agent to take the deposi-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

tions of various observers; let us call a convention of the people best fitted to speak upon the needs of the sickly towns; and let us give prompt publicity to our results. Thus armed against opposition, let us continue the agitation.

By way of conclusion, I desire to address a humble prayer to my readers. I entreat them not to apply the disagreeable asseverations of this paper to any but decadent communities. I have not attempted a complete picture of rural New England; I have merely described the darker side of its least fortunate regions; I have done so with a kindly motive and a good conscience. I also beg that no one charge me with having overlooked the chief force in social regeneration—that is, religion—for religion is the subject of my next article.

Paul's Gospel[1]

By Lyman Abbott

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.—Romans i., 16.

WHAT does Paul mean by gospel? What is gospel? It is composed of two Anglo-Saxon words, "God" and "spell"—good tidings. The Greek of which it is a translation is also composed of two Greek words, meaning good tidings. The gospel, then, is good tidings. This is first and fundamental. Nothing is the gospel which is not good tidings. The law is not the gospel. "Thou shalt love the Lord thy God with all thy heart and soul and strength, and thou shalt love thy neighbor as thyself," is not the summary of Christianity. That is telling men what they ought to do, and that is not good tidings. That is the summary of Judaism. That comes from a period long anterior to Christ. It is Christ's answer to the question, Which is the great commandment of the law? And he goes back to the old Hebrew books, and finds these two laws written in the old Hebrew books, and says these two laws constitute the whole law. But law is not gospel. The doctrine that men have violated the law of God is not gospel. It is not any part of the gospel. It is not news. Men knew they had violated the law of God long before Christ came, and long before Paul lived. It is not good news. They were not glad to know that they had violated the law of God; and nothing is gospel that is not good news. The doctrine that men will be punished for violating the law of God is not gospel, and it is not any part of the gospel. That is not good news. A boy plays truant and comes home at night, and the father meets him at the door, and says to him, "Did I not tell you to go to school?" "Yes." That is not good news. "You have been playing truant to-day." "Yes." That is not good news. "Now I am going to punish you." That is not good news. It is not good news to tell a man what is God's law, or that he has violated God's law, or that he will be punished for violating God's law.

It is at times important to tell men what the law of God is; to tell them that they have violated that law; to tell them that they are in danger of punishment for violating that law: in other words, the minister ought sometimes to preach what is not the gospel. But these things are not the gospel, nor any part of the gospel.

What new thing had occurred a little before Paul wrote these words, "I am not ashamed of the gospel of Christ"? What was it that was new at that epoch?

The Jewish race had for many years looked forward to a great deliverance and a great Deliverer. The less spiritual among them expected that this Deliverer would bring them political deliverance, and make Jerusalem the metropolis of the world; the more spiritual among them believed that this deliverance would come to all the world through the Jewish nation; but, in one way or another, the Jewish people had expected the coming of a great deliverance and a great Deliverer. And Paul believed that this Deliverer had come, and had brought deliverance with him.

[1] This sermon was preached on Sunday morning, January 21, 1900, in the South Congregational Church (Unitarian), Boston, of which Dr. Edward Everett Hale was until very recently pastor. Dr. Hale occupied the pulpit with Dr. Abbott. The sermon, which was extemporaneous, was reported by Henry Winans, and revised for The Outlook by the preacher.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

This was news, and it was good news. Paul has himself defined very clearly what he means by the gospel. He gives that definition in the fifteenth chapter of his first Epistle to the Corinthians:

> Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ [that is, the Messiah—how the Messiah] died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures.

This is Paul's gospel. This was news, and this was good news; the news that a Deliverer had come bringing the deliverance with him; and the evidence that he was the Deliverer lay in the fact that though he had been put to death by the sins of men and for the sins of men, he had risen conqueror and more than conqueror over death. This was Paul's glad tidings. And Paul has interpreted in many a passage what are the elements in this historic fact which make it glad tidings to the world. I have not time this morning to take his teaching up in detail—that would require a series of sermons rather than a single sermon—but I wish to indicate to you three radical changes in the religious thought of the world, and, what is a great deal more important, in the religious experience of the world, dated from, rooted in, and growing out of this great historic fact that the Deliverer has come, has lived, suffered, died, and has been raised again from the dead.

I. In the first place, then, growing out of this fact, there has been a revolution in the world's conception of God and in the world's experience of God. Paul, coming to Athens, where a satirist had said that there were more gods than men, and going up to Mars Hill and standing there, said: "Men of Athens, I see you are very religious; I have looked upon all the objects of your devotion; among them I find one altar to the unknown God. Whom not knowing you worship, him declare I unto you." This is the first thing that Paul found in this great historic fact—a revelation of the true nature and character of God.

Paul never entered into the scholastic debates and divisions which have since agitated the Christian world. He never, so far as I can see, spent any time in discussing things that neither he nor any one else knows anything about. He did not consider the question of eternal generation; nor the question whether Christ's relation to the Father was a metaphysical relation or a moral relation; nor whether Christ was begotten or made: these questions and such as these were foreign to his teaching. But there lay in the very foundation of his teaching the affirmation that God was in Christ, and that Christ was the image of God's person and the revelation of his glory. And that has been the faith of the Christian Church from the first century to the nineteenth, and of every branch of the Christian Church—the Protestant and the Roman Catholic, the orthodox and the liberal. I cannot better define my own faith and my own understanding of what is the faith of the whole Catholic Church than by reading a few sentences from the words of a great poet, prophet, teacher, saint, who died week before last—a man so large and broad that it is impossible to classify him; a man who by the largeness and the spirituality of his faith belongs to that, thank God! increasing army of prophets to whom belong such men as Maurice and Phillips Brooks, Henry Ward Beecher and Horace Bushnell, and your own pastor. This is what James Martineau says:

> While regarding the human conscience as the only inward revealer of God, we have FAITH in CHRIST as *his perfect and transcendent outward revelation*. We conceive that Jesus of Nazareth lived and died, not to *persuade* the Father, not to *appease* the Father, not to make a sanguinary *purchase* from the Father, but simply to "*show* us the Father;" to leave upon the human heart a new, deep, vivid impression of what God is in himself, and of what he designs for his creature, man, to become; in short, the accepted interpreter of heaven and life. And this he achieved, in the only way of which we can conceive as practicable, by a new disclosure in his own person of all that is holy and godlike in character, startling the human soul with the sudden apparition of a being diviner far than it had yet beheld, and lifting its faith at once into quite another and purer region.

If this is true, is it not a splendid truth? If it be true that the God whom men have feared, the God whom men have thought so far off that they could never come near him, the God whom men have bowed down before as power, or have reverenced as wisdom, or have obeyed in

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

fear and trembling as justice—if it be true that this God has entered into a human life and filled it full of himself, so that in that one human life there is a transcendent revelation of his nature, is not this the most splendid fact in all human history? How can the human heart conceive of a more splendid fact in all the history yet to come than this: that infinite Wisdom and Justice, and above all Love, and Love transcending all human imagining, has stooped down and taken a finite form and lived in a finite life in order that he might fill all of your life full of himself! Is not that a splendid truth?—glad tidings indeed!

The invalid in her room sees the sunlight painting its little square upon the carpet, and knows that the world without is flooded with the sunshine, though it gives her but one little square foot of sunshine. So through this window of one human life the sun of God's love shone into the life of Paul, and he knew, and you and I may know, that the whole universe is flooded with the love that filled that one brief life with love from Bethlehem to Calvary. Ah, if we only did believe it! It has been too much for the faith of men. And some of us have thought him only an ambassador bringing the message of a King; some of us, a strange, conglomerate character, God and man mysteriously joined together; some of us, a revelation of one quality of God—his mercy—and we must wait for some other revelation of his justice in time yet to come; and some even, the revelation of one kind of character in conflict with another kind of character, and appeasing the wrath of the one character by the love of the other character.

And yet, through all these shadowy and dim apprehensions, there has steadily struggled into human consciousness the faith that God is love; that what Jesus Christ was in his few short years, that the Father is, in his eternal relationships of love, and in the long, long, endless years; that still God comes to every wedding feast to add to its joys; that still he takes the little child from the mother's arms and blesses it; that still he comes to the grave and bids the stone be rolled away, and calls to Lazarus to come forth, though, alas! our eyes are so blinded that we see not the forthcoming; that still he bears with infinite patience the dullness and stupidity of the disciples, who seem almost as dull and stupid now as they did eighteen centuries ago; that still he is the friend of publicans and sinners, and likes to sit down in their company that he may help them out of their sin. If we did believe this, if we could believe this, if this God did seem to us a living, present God, if we always thought that he is eternally in life what in those three short years he showed himself in that one life, if we did really think that he came with all that power that he might enter into your life and my life and fill our lives full of himself, and might fill all life full of himself, until at last he should be all and in all, would not life be something very different from what it is? Would not the wedding be more sacred and the divorces fewer? Would not the funeral be more hopeful and the tears less bitter? Would not childhood be more sacred and the mother's burden less? Would not even sin flee away from his presence, as it did from the presence of him who gave this transcendental manifestation of his eternal pitying love?

II. Along with this new conception of the character of God, and this transfer of religion from the basis of fear to the basis of love and hope, there has come a new conception, or is coming a new conception, of the cure of sin and a new experience in curing sin. The old paganism held that the way to prevent people from sinning was to punish them; being punished for their sin, they would not repeat it, and others seeing them punished would be deterred from committing like sin; the deterrent power of fear was relied upon always, in paganism, to cure the world of sin. Jesus Christ came to teach a radically different doctrine and to inspire men with a radically different purpose. The paradox of his teaching and of his life was so great that I find it difficult to state it even as I apprehend it, and the world has found it difficult to accept it even as imperfectly stated by men who have imperfectly apprehended it. In brief, it seems to me to be this: Whereas the world said the way to prevent men from sinning is to make them suffer its penal consequences visited upon them because of their sin, Christ said the way to prevent men from sinning is to

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

take the consequences of sin on yourself. You suffer for the sinner and you will cure him; put the suffering on him and you will not. Christ revolutionized the conception of the world on this subject. Not by the deterrent power of fear, but by the inspiration of hope and love, would he cure the world; and he bids his disciples, if they would be medicine for the souls of others, to do as he did—take the burden of others' sins on themselves.

In illustration and exemplification of this principle, observe, as you read his teaching, that he never used his power to inflict punishment on men. He was asked once to do it. A Samaritan village had refused him hospitality, and one of his disciples desired to call down fire on the village, as Elijah did; he said, You know not what manner of spirit you are of; the Son of man did not come to destroy men's lives, but to save them. Bear the insult patiently and go on; that is the way to cure an insult. I wonder how many Christians in Boston practice that method to-day! In his teaching he did not threaten men; though he sometimes warned them. What is the difference? Law says, If you do such a deed, you shall be punished; the doctor says, If you do such a deed, you will suffer evil consequences. The lawyer threatens; the doctor warns. The lighthouse standing upon the rock, and by its light and bell giving signal to the approaching ship, Come not here or you will be dashed on the rock, is not threatening, it is warning.

Christ did not appeal to men's fears. He did not preach what is called hell fire. Did he not refer to hell fire—that is, the fire of Gehenna? Yes. In the outskirts of Jerusalem, in the valley below, fires were kept burning all the year, day and night; and, as the sewage system of the city, the offal of the city was carried and cast upon these fires and burned up. That was the hell fire—the fire of Gehenna. And Christ did say—to whom, publicans and sinners? never!—to the proud men, to the members of churches in good and regular standing, to the people who thought they were religious because they offered long prayers and then devoured widows' houses, to the men who were cased about with self-conceit as with an armor, to them he said, Beware! you think yourselves heroes and saints, you think yourselves the chief favored of God; I tell you that you are like the offal of the universe: if you are not careful you will be cast out as offal and destroyed. But to men who were conscious of sin and wanting to be cured he did not denounce penalty; he did not seek to arouse in them a dread of the future. He told his disciples that they were to forgive one another until seventy times seven; he told them that God forgave them with illimitable forgiveness. He put in contrast the father who received the repentant son with rejoicing and the elder brother who was too righteous to receive him, but said, He has chosen his own way, let him eat the fruit of his evil devices; and he made the hearers see that the father was right and the Pharisees were wrong.

What Christ taught he lived. Through all his life he took the burden of others' wrongdoing on himself, so that men looking upon his countenance worn and his body bowed with the burdens of others, said, Behold the fulfillment of the ancient prophecy, He hath carried our infirmities, he hath borne our sorrows. He entered into the trials and temptations of men, struggling in real, undramatic struggles, sharing their life by living their lives with them. And his forgiveness was like that which he told his disciples God exercised toward men. In Tissot's pictures, on exhibition not far from here—pictures that I venture to say tell the story of Christ's life as it never has been told before—there is one that seems to me greater than any other: the picture of what Christ saw from the cross. No figure of Christ, no cross, is in sight. You in imagination stand where he hung and see what he saw. There is Mary, prostrate on the ground, fainting; there the disciples, some of them standing afar off; there the centurion, looking with strange bewilderment in his face; there the soldiers, gambling for the robe with careless indifference; there the jesting priests, looking scornfully on and crying, "Aha! aha! let this man deliver himself, and we will believe him!" And on them all, by a few loved, by more abused, insulted, crucified, hated, by the most (and that is hardest of all to bear) treated with indifference—on them all he looked with pity, and the only word he had to say concerning them was, "Father, forgive them, for they know not what they do."

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

This was what Christ did to save men—he suffered for them. But this truth also has been too great, too deep, too large for our believing; and so sometimes we have disregarded the suffering, treating it as though it were a mere incident in his life; sometimes we have turned his teaching upside down, and made ourselves believe that he suffered in order that he might appease the wrath of God and win divine forgiveness, or satisfy a law of God and make divine forgiveness possible, when the whole object and purpose and scope and aim of the suffering was to show the love of God which bears the sins of many that men may go free. Do you remember Christ's last greeting to the Judas who betrayed him? "Friend, betrayest thou the Son of man with a kiss?" And can you not follow in imagination the influence of that last one word "friend"—how when at last the fruit of Judas's treachery was apparent, he himself could not bear the thought of it, and sought to undo the evil he had done. Not from any fear of hell, for he rushed forward into what he must have thought the flames of hell. But when memory repeated to him that last word of the patient Master, "Friend," it was too much for him—he could not endure it. Do you remember how Christ treated Peter? Peter had denied him, denied his Master thrice, denied him with oaths and cursing, rushing into temptation when Christ had put him on his guard against the tempter. Do you remember that scene after the resurrection by the Sea of Galilee: "Are you sure now, Peter, that you love me more than any of the rest of the disciples?" "I am not so sure of that," Peter said; "but I have affection for you." "Are you sure that you love me?" "Yes! I am sure that I have affection for you." "Are you quite certain that you have affection for me?" "Yes, I am quite certain that I have affection for you; you know all things, you know that I have affection for you." "Then, let the past go, forget it as I forget it; I put in your hands the most sacred trust that can be reposed by God in the hands of any man. You have denied me with oaths, and I put into your hands the keeping of souls; go back to feed and nurture and care for my sheep and my lambs." And yet the other day a woman wrote to me to know whether there was any hope for a backslider!

It seems to me that, if our lives are sometimes worse than our creeds, they are often better; and little by little we are getting practical hold of this truth, that the way to save men is not by punishing them, but by suffering with them and for them. I was told some years ago by the superintendent of an inebriate asylum that not one man had ever been discharged from that asylum cured who had not some friend—generally a woman—a wife, a mother, a sister—who hoped for him, loved him, suffered with him, and desired his reclamation. All the asylum did was to give a chance for the mother or sister or wife to get hold of him, which she could not do while he was in the grog-shop. We are beginning to learn this and act upon it in our systems of penology; we are beginning to understand that there is no remedy for sin in retributive justice, and that there is a remedy for sin in love and patience and long-suffering.

We are beginning, also, to change our theology, and to conform it to our faith. Dwight L. Moody, in one of his later sermons, tells us that he used to think that Christ had died to appease the wrath of God; now, he says, I know that I could not have made a greater mistake; now, since I am a father, I know that to give up one's son for love is greater than to give up one's self. There is to-day a Christian saint, who wears no visible halo around her head—but we need not go back to the Middle Ages to find sainthood—one of your own number, who, if ever woman was given right to ease and peace, has earned it by her life, and who, despite infirmity and feebleness, is carrying in her life the message of self-sacrificing love, and bearing, on shoulders that you would say ought to be eased of all burden, the burden of the womanhood of India—and she incited and inspired to do this by a little woman from India, who came across the sea, not knowing denominational distinctions, not able to say whether she was Trinitarian or Unitarian, only thinking she was Christian, and illustrating to us all—to you also, Mr. Hale, and to me—what it is to be a Christian. It is to bear the burdens of others for love's sake, as He bore our burdens for love's sake,

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

revealing to us the eternal truth that God forever bears the burdens of his children for love's sake, and will until he has borne them all away.

III. There is another change of thought and of experience which has grown out of this historic fact of the life, the suffering, the death, and the resurrection of Jesus Christ which is included in Paul's gospel. It is the secret of life. There are two conceptions of the secret of life. One is that the secret of it is a strong will. The man sees an ideal which he ought to realize; a law which he ought to obey; he has in himself passions and desires which lead him astray, and he sets himself to conquer them, and to do the thing which he ought to do and to abstain from doing the thing he ought not to do. The law is written, Thou shalt not kill, thou shalt not steal, thou shalt not commit adultery, thou shalt not bear false witness, thou shalt not covet. He says, I have not killed, I have not stolen, I have not committed adultery, I have not borne false witness, and I will try not to covet. And this is his notion of religion—a law without, and a will within set to obey that law. This conception is seen in the old Pharisaism, in the legalism of the Middle Ages, in certain phases of later Puritanism.

Over against that put the life of Christ. Not one single resemblance to it from beginning to end; no such thing as that. Did Christ want to give himself to pleasure, and, for the sake of reward or to avoid punishment, or for the sake of obeying conscience, give himself to sacrifice? Was he anxious for wealth and yet did he put aside wealth because he thought it his duty to put aside wealth? No! no! Here was a man inspired by the larger life, filled full with the larger life, living from beginning to end for larger ends. Not a man who did of set purpose what God told him to do, but one who thought God's thoughts, willed God's will, purposed God's purposes, and lived almost unconsciously God's life. Thus in the inmost thought and experience he was working with God, not merely in the outward life. And Paul says to us, This is the life you ought to live; you ought to be with Christ, you are to do as Christ did; Christ is to be in you; Christ is to live in you; you are to be one with Christ. How? By receiving that gift of life which comes through personal touch with the Eternal.

The greatest power in life is the power of one personality over another. It is indefinable, it transcends definition, but we all recognize it. This is the power of the great soldier. This is one of the things that makes "Fighting Bobs" a great general. Somehow, by his personality, he inspires his soldiers with a new courage, and when he lands at Cape Colony there is a new army landed there, because there is a new heart put into the hearts of men who never saw him. This is the power of a great leader. He puts himself into the hearts and lives of other men, and lives in their lives. This is the power of the true orator. Oratory does not depend on rhetoric, on elocution, on gestures. The orator is a man who has a great personality, and a power of imparting that personality to others. Some one asked Mr. Evarts what was the secret of John Hall's power in the pulpit. He replied, His personality. That is the secret of every great preacher's power. Why is it that one man will play upon an audience and move them as he will, and send them forth with new life and new hope and new courage; and another man, more graceful, with better diction, better grammar, better elocution, better everything that has been learned in the schools, rocks the cradle of a stupid congregation into sleep? Because one has in him the power to impart life, and the other has not in him the power to impart life.

Since Jesus Christ came into the world this new relationship between God and man has been formed, or, if not formed, perfected, and God is no longer to us, if we understand the Gospel story, a God afar off; no longer a God whom we have to appease, who once lived on the earth, but is now an absentee; no longer a God who will appear by and by, but is now the Unknown. As he has come in nature, as every song of the bird sings his song, as every flower that blooms speaks of his beauty, as every thunder of the storm utters his voice, so is he in man. *In* man, not outside of him; his laws not external laws by which I must square my conduct, but the laws of my own nature; laws in me—I willing his will, I living in his life, I purposing with his purpose, and all my life flowing out joyously from him in

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

myself. "I am crucified with Christ, and nevertheless I live; yet not I, but Christ liveth in me, and I live by the faith of the Son of God."

Something like this, it seems to me, is involved in Paul's gospel. There is not time to tell it all, and I do not know it all. I have been studying it all my life, and have finally learned a little; but this, or something like this, it seems to me, is a part of his gospel: God no foreigner or stranger or unknown God, but one interpreting himself to us by his human life on earth; sin cured, not by penalty borne by the sinner, but by love gladly suffering for the loved one's sake; life no strenuous endeavor of a will to conform life to an external standard, but the glad reception of a divine life and the joyous living of that life spontaneously and freely. And if this be true, is it not glad tidings? is it not something better than the law—Thou shalt; something better than the doctrine—Thou must not; something better than the warning—Take care? If it be true, is it not, indeed, a gospel, a glad-tidings, that God is in his world of men, and will be in you and in me, as he was in the Christ, just so far as we choose to receive him and to live his life?

May we receive Thee, and in receiving Thee receive the gift of life, and receiving the gift of life go forth to live that life, ourselves redeemed and redeemer, suffered for and suffering, helped and helping. For Thine own love's sake. Amen.

The Tenement-House Exhibit

By Lillian W. Betts

THE Tenement-House Exhibit, just closed in New York and now on its way to the Paris Exposition, is the work of the Tenement-House Committee of the Charities Organization Society. It is one of the greatest contributions, if not the greatest, ever made in this or any other country to a proper understanding of the subject of the housing of the poor. The exhibits were models, maps, photographs, and plans. An interesting department of the exhibition was that containing the plans sent in competition for prizes offered by the Committee for the best plans for tenements to be erected on lots 25 × 100, 50 × 100, and 100 × 100 feet. The photographs of improved dwellings in France, Belgium, and Germany, as well as those of Glasgow and London, emphasized the long neglect of the whole subject of tenement-house improvement from the civic as well as the investment standpoint in this country. Photographs and plans of improved tenements in Boston, as well as those belonging to manufacturing concerns which have made investments in tenements for workingmen, were hung and explicitly labeled. In sharp contrast were the photographs of neglected sections of many of the large cities, as well as of the smaller cities and towns in this country. These show that there are communities yet unawakened to the deadly grip of a tenement-house community unjustly burdened. For high rents, lack of space, light, and air, are unjust burdens which result in far-reaching and long-lived evils to the community. The history of New York tells this conclusively.

The condition of the tenement-houses of New York aroused legislative interest almost fifty years ago. Viewed from the standpoint of that time, the tenement-houses erected to-day, even under the flexible discretionary powers of the Department of Buildings, are model tenements. In 1866 the Department of Health ordered 40,000 windows cut in tenement-houses in New York, in rooms absolutely without ventilation or obtaining it from doors into adjoining rooms. At that time the city contained 18,000 tenement-houses. Fifty-two per cent. of these were condemned as dangerous to health, and one-third of them as overcrowded. Since that day there have been more or less agitation and legislation on the question of improved tenements, and advance has been inade. To-day there are 44,000 tenements in New York. In the past ten years two improved tenement-houses, or rather blocks of houses, have been built, as against 1,500

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

which, viewed from the standpoint of justice, would be condemned as bad.

Overcrowding will always be the most difficult condition to control or regulate in tenement-houses anywhere. The high rents seem at times to compel just this condition for the family, if it is to have a home, or, more properly speaking, a shelter. To be willing to make sacrifices to secure space and privacy marks a long step upward in the social scale. It is doubtful if either is fully appreciated when childhood and youth have been passed under conditions that forbid space and privacy. Mr. Jacob Riis, within two years, while investigating certain conditions, found forty-three families in a house built for seventeen. His remedy for this condition is the licensing of every tenement-house, each license to cost $2, the fund thus created to be applied toward maintaining a sanitary corps of police to enforce the license law regulating the number of persons per cubic foot of air-space to each house. Doubtless such a provision of the law would do much to lessen the evils of overcrowding. But the fact remains that the real remedy for New York tenement-house evils is rapid transit. Practical builders and owners of tenement-house property declare that such property in New York, to pay, must, on a 25 × 100-foot lot, in a building allowing the requisite amount of air and air-space, provide for twelve rooms on a floor, or four suites of three rooms each. So long as this is held to be an economic fact by those who put their money in tenement-house property, the danger of overcrowding, and its attendant evils, will form a problem to be solved by some more radical means than police investigation.

It is difficult to comprehend what overcrowding means in a great city. The maps in this Exhibit showed areas of the city where the population was 900 to 1,000 per acre; 700 to 800 per acre is common. In the region between Grand and Rivington Streets—three blocks—and east of the Bowery, stretching from the Bowery to the East River—a distance of twenty blocks—the population numbers 85,946. On one block in this area, in tenements built under the recent building laws of the city, 2,576 people live. In this entire area of three by twenty blocks there is not one public park, bath, or playground. The maps of this region showed very few white spaces. The white space on the maps represent uncovered ground. In this region there are a few residences that have been turned into tenements, with back yards. The children are not allowed to play in these yards, because it would make more work for the housekeepers in charge. The removal of the trucks from the streets and the asphalting of the streets have somewhat improved the conditions for the children, yet the effect of street life on the characters of the children of New York presents one of its saddest as well as one of its greatest problems.

Two models in this Exhibit were striking. One represented the block bounded by Chrystie, Forsythe, Bayard, and Canal Streets. In this block are 39 tenements, occupied by 2,781 persons, 446 under 5 years of age. There are 605 different apartments, having 441 rooms without light or means of ventilation. There is not one bath-room in the block. The income from this property is $113,694 per annum. The other model represented a possible block—that is, a block of buildings as they might be erected under the present Tenement-House Building Code of New York. To every conscientious man who saw this block there must have come a sense of personal responsibility. The indifference of the mass of citizens to the effort that was made to prevent its passage made the present code possible. This model was labeled "The Worst Possible Tenement-House Block." As the two models were contrasted, it was evident to any careless observer that the block of existing tenements, with all its horrors, with all its limitations, was far preferable to the block possible under the present law.

The tenement-house air-shaft was an American invention, and was developed in obedience to improved tenement-house laws. What is an air-shaft? It is a space of ground uncovered by bricks, and left open in obedience to the law which commands open air for each room in a tenement. These are the dimensions for a typical tenement-house air-shaft: 2 feet 4 inches long, closed at both ends; 40 inches wide (the entire width of the building being 25 feet); 60 feet high. On this air-shaft open 35 windows. The rent in

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

this tenement is as follows: For four rooms, three on the shaft, $13 per month; three rooms, two on the shaft, $9 per month. The air-shaft is the cold-storage room, the wardrobe, the storeroom for the tenants. Nails and lines make it convenient; when it rains, the clothes hanging there are taken indoors. It has been demonstrated that the people living below Fourteenth Street and east of the Bowery pay more per cubic foot for the air they breathe than do the people in the apartment-houses facing on the Park. All these people are workers; men and women, striving to maintain a home for their families. Many of these homes are also the workshops, the product of which is often the source of the mysterious diseases that break out in homes whose protectors are largely responsible for the conditions under which the workers in these tenements live.

The maps of the Exhibit will always be of peculiar value to the student of social conditions. They were divided into "Disease" and "Poverty" maps. Each group of blocks represented a district of the Charities Organization Society. The Disease maps are covered by dots of different colors, each color representing a disease. A close investigation showed the prevalence at different points of the dot that identified tuberculosis. In view of the present interest in the pending bill before the Legislature, the study of the prevalence of this disease in the city of New York had peculiar interest, and was convincing proof of the need of positive activity to rid the city of this dread scourge, which in ten years is charged with the death of 130,000 of the population in the State.

The Poverty maps are equally interesting. Black dots marked one case assisted from each house. When the number of applications for assistance from each house registered more than five, the dot was changed to red. Governor Roosevelt, the opening night of the Exhibit, said: "Every house built in violation of the law protecting the life and the health of the people strikes back blow after blow against the city's progress. It takes its revenge many times. It may not be recognized, but it is revenge of disease and degradation against greed and indifference."

The first attempt made in New York at improving the condition of the tenement-houses was at once the most hopeful and the most picturesque. A few gentlemen secured a charter, under which they acquired the leases of several tenement-houses belonging to an estate in New York. These houses, giving shelter to 244 families, were notorious in the annals of the police court. They were known as Single and Double Alley to those not willing to recognize them by the names given to them by the police. Both alleys opened on Cherry Street, Single Alley having an outlet on Roosevelt. This alley was the dread of the police. Every fugitive pursued by a bluecoat was a friend of any resident who was at home. The common enemy was the policeman. When the fugitive appeared, evidently trying to escape, it was the unwritten code of honor that every impediment should be placed in the way of the pursuing police. Indeed, the residents did not hesitate to drop bricks, not only in the way of the policeman, but on his head. It was impossible to keep plumbing in the houses, for the lead pipe and faucets were sold. The stair rails became weapons of offense and defense, as well as fire-wood, for the tenants.

When the property was acquired by this chartered company, no agent had been willing to enter these buildings to collect rent for some months. The company put in charge two ladies, with all the authority of ownership. The buildings were put in good condition. The tenants were given to understand that rent must be paid, and paid promptly, but that no tenant could remain in any of the houses if his children were found carrying liquor in or out; that no family could remain that was quarrelsome; and that no husband could remain who beat his wife. Sewing-classes were opened for the mothers, a play-room arranged for the children, finally a laundry fitted up. At the end of two years all of the original tenants were in the building with the exception of four. Previous to the acquiring of this property from the estate, the death-rate of the children under five had reached the awful percentage of seventy-five. At the end of two years this death-rate had been reduced to thirty per cent. At the end of three years there had not been an arrest in the house, for any offense, for six months. The property was maintained as long as it was

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

possible to keep it together. Now two modern tenements cover this area.

A second successful attempt in the same direction has been made by Miss Collins, whose name will always be associated in the minds of the people of New York with the work that she has done in redeeming from absolute degradation a tenement-house center. Since that time there have been, continuously, efforts made to build model tenement-houses under different plans. There are to-day in New York buildings owned by the Improved Dwellings Association, the City and Suburban Homes Company, the New York Fireproof Tenement Association, as well as several model tenements, the property of individual gentlemen. Mr. A. T. White, of Brooklyn, who was a pioneer in this direction, in his first effort succeeded in putting up a block of buildings that to-day are accepted as the best of their kind. The Messrs. Cutting have also erected tenements in New York on which there has been a return as an investment. The rental of the improved tenements averages about the same in the Boroughs of Manhattan and Brooklyn—$1.70 per week for two rooms, $2.75 per week for three rooms, $3.65 per week for four rooms. All of these improved tenements have baths, laundries, and in some there are meeting-rooms for the use of the men in the evening and for the women in the afternoon. Some owners give a rebate for rent paid in advance.

One builder in New York erected a building on a lot 50×100 feet. This building is a long step in advance of the ordinary tenement-house. It has been so recently erected that its results financially cannot be determined. Three-room apartments in this house rent at $12 and $14 per month; four rooms at $16 and $17 per month. There are no private halls, no bath-rooms. In the kitchens are tubs and sinks and closets. The three-room suites have no closets for clothes. In the four-room suite there is one closet. All the improved tenements so far erected have proved satisfactory investments for the stockholders. Each company reports dividends of from four to six per cent.—a small return, of course, in comparison with that of the tenement-house erected in defiance of the law of justice and right.

The success of the improved tenement-house as an investment should take this whole subject out of the domain of charity and put it where it belongs, in the field of investment. It must be remembered always that the people who occupy the tenements are the working people who expect to and do pay rent.

The Americans who see this Exhibit at Paris at the Exposition will certainly not view it with pride when the results in other countries are placed beside it. In spite of the slow growth of public opinion, which, we are told, moves in New York once in ten years, it is doubtless true that the Exhibit has given an impetus to improved dwellings for the wage-earners of New York that will result in greater activity and more positive results during the next ten years than have been seen in the past fifty.

The Progressive Second Hand

By Bolton Hall

"Tick-tick-tick-tick," said the Second Hand. "I have the entire responsibility myself, tick-tick. The Minute Hand is seven seconds slow, and the Hour Hand doesn't seem to move at all, tick-tick-tick-tick! And now it's dark, tick-tick-tick-tick. I can't even see whether I am making progress myself, tick-tick. I might as well give it up, tick-tick."

"Dear me! tick-tick," said the Second Hand again. "There's the Minute Hand, tick-tick, at just at the same figure now that it was at yesterday, tick-tick!"

The wheels began to whir. "There is the breaking up of our system—tick-tick—listen to the crash of worlds!" cried the Second Hand. "It's no use at all; I'll—tick-tick—just give it up and stop!"

But the Second Hand was moved by a power that it could neither see nor stay. Solemnly the clock struck twelve.

"Tick-tick-tick," said the Second Hand, "tick-tick," and the dial at the bottom showed a new year. The Second Hand grinned.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Recent Studies in Literature[1]

MR. UNDERHILL'S volume on Spanish literature in the England of the Tudors, like many other interesting literary studies now coming from the press, grew out of a thesis for the degree of Doctor of Philosophy, and is therefore the work of a young scholar. It betrays few signs of immaturity, and presents the results of a very conscientious study of the relations, both political and intellectual, between England and Spain during the Tudor period; relations which are often obscure and must have been very difficult to trace through contemporary records of every kind. Mr. Underhill outlines the dynastic and political relations between the two countries; gives a list of the Spanish books which were to be found in England; fills in the background of his story with many figures and incidents, both in public and religious life, which are essential to its completeness; furnishes a list of the translators at Elizabeth's court, and sums up Spanish influence in a concluding chapter. That influence was by no means so great as the Italian influence, and for obvious reasons, but it was very distinct; it has left many traces of itself, and it is extremely interesting. Spanish criticism had already come into existence before "The Arte of English Poesie," published in 1589, was written; the author of that book knew the scholars and culture of the Continent, and the book is full of allusions to Spain. Spanish romance-writing was to have its greater influence in the future, but Spanish history was quite generally, though inaccurately, known. The Spanish figures which appear in the Elizabethan drama are true to the contemporary English conception of the Spaniard rather than to the facts of life. Don Armado, in "Love's Labor's Lost," is, in the judgment of Mr. Underhill, the most accurately drawn Spaniard of the reign of Elizabeth, but even Don Armado is not free from exaggeration. Antonio de Guevara was one of the most popular foreign authors with the English public. Sir Thomas North placed his books above those of any living writer; and although no connection has been traced between Guevara and Lyly, the success of Guevara undoubtedly gave direction and impulse to a treatment and style which were best represented in England by Lyly. When the Spanish picaresque novel began to be translated, Spanish influence on English letters became direct and influential; and its greatest service to English literature was the impulse and assistance which it gave to the development of the novel. Mr. Underhill's thesis is an important footnote to the literary history of the Elizabethan period in England.

Mr. Chandler proposes to cover in two volumes the entire field which his title suggests. The first volume he devotes to tracing the rise in historical and literary conditions of the picaresque novel in Spain. The significance of his work, when completed, is suggested by the subtitle, "An Episode in the History of the Novel." It will be seen, therefore, that Mr. Chandler's work very appropriately finds its place beside Mr. Underhill's treatise, and that the two together will put the student in possession of the most important facts relating to the influence of Spanish literature upon the development of the literary art in England. Mr. Chandler has the more definite, and in a way the more interesting, subject. He has, indeed, one of the most interesting topics in all literary history; for the picaresque novel is immensely entertaining in itself and very significant in its development. Mr. Chandler fills in the historical background in a brief and well-written chapter, and then draws with a free hand the character of the Spanish rogue as he appears in the Spanish romance: a picturesque, entertaining, unscrupulous fellow, who is never quite a criminal, but who is always a little outside the pale of the law; who has no conscience, but who has a desire not to accept the

[1] *Spanish Literature in the England of the Tudors.* By John Garrett Underhill. The Macmillan Company, New York. $2.

Romances of Roguery. By Frank Wadleigh Chandler. In Two Parts. The Macmillan Company, New York. $2.

The Augustan Ages. By Oliver Elton. Charles Scribner's Sons, New York. $1.50.

The Romantic Triumph. By T. S. Omond. Charles Scribner's Sons, New York. $1.50.

Tennyson, Ruskin, Mill, and Other Literary Estimates. By Frederic Harrison. The Macmillan Company, New York. $2.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

responsibilities of too great audacity; who is disposed to wait on fortune as her most subtle courtier rather than force her hand by violence; a witty, smooth-tongued, pliable, vivacious scoundrel, who is always mitigating his sentence by the interest of his character and the variety of his adventures. This character, so well known in Spain, the direct result of historical conditions, and the hero of the common people, Mr. Chandler very successfully portrays. He shows us society as the rogue saw it, as the natural field for his ravages, and shows us the rogue's keen although inadequate judgment of men and his clear perception of the people whom he could use and the tools which he could employ. The rise of the picaresque novel is traced historically, with special emphasis on its main feature, the final and clear development of personality in fiction. In a second volume Mr. Chandler proposes to deal with the influence of the picaresque novel in France, Germany, Holland, and England, and to show how that influence found its best illustration in Gil Blas and in Ferdinand Count Fathom. It was the prototype of the modern novel of character and manners; and, far more than the two correlative influences in fiction—the romance of chivalry and the Italian novello—has left its impress on the modern novel.

Mr. Elton's "The Augustan Ages" finds its place in a series of unusual value to the literary student, "Periods of European Literature," edited by Professor Saintsbury. The value of Mr. Elton's contribution to the history of classicism lies, first, in his excellent definition—a definition which does not attempt in a very few words to cover a large field and accurately define a large subject, but which, by qualification and modification, does convey a fairly clear idea of classicism to the mind of the reader. He says, rightly, that classicism lays special emphasis on structure and style, and that the form which it seeks is not the highest form. Its form is "perfect under the lesser law of definition before the intelligence, if not often under the higher law of free genius and beauty." This sentence is not free from vagueness, but it defines the essence of classicism by bringing to the mind of the reader its interior principle. In this sense, what is known as classicism, as applied to French and English literature especially, differentiates itself largely both from the Greek spirit and the Greek art. It was a literary movement with very distinct outlines and measurably distinct date-limits, which has made a permanent and important contribution to the development of modern literature, but which found its inspiration in the intelligence rather than in the imagination, and which gained the sense of form from external impulse rather than from the pressure of the shaping spirit within. The Classical movement, like the Romantic movement, marks a stage in the development of the European mind, and this stage Mr. Elton has sketched with considerable skill and with distinct interest in this compact book. From some of his statements many of his readers will dissent. They will not agree, for instance, to his classification of Shelley and Shakespeare as lacking certain elements of form, and as therefore standing on a lower level than some of the classical poets; but this study is based on large and accurate knowledge of the field, and it is well arranged as regards the disposition of the material.

"The Romantic Triumph" also belongs to the Periods of European Literature Series, and is in a way complementary to Mr. Elton's book; complementary in the sense that it treats another of the great main movements in literary development. "The Augustan Ages" traces the Classical movement, "The Romantic Triumph" the later Romantic movement, beginning with Scott and ending with Ruskin and the Brontés, with chapters on later romanticism in France, in Germany, and in other countries, with a general summary of the features of the movement, the development of prose which it effected, and its large results. This volume takes us into the heart of the modern literary movement; a further volume on Realism would practically cover that movement in its three great phases. But of the three, in human interest at least, the Romantic movement would hold a first place; including, as it does, the genius and work of such poets as Coleridge, Southey, Wordsworth, Byron, Shelley, Keats, Tennyson, and Browning; such writers of fiction as Scott, Miss Austen, Thackeray, Dickens, and the Brontés; and in general literature such men as Lamb, Hazlitt, De Quincey, Wilson, and Carlyle, together with the group

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

of striking personalities who dominated the literature and art of France during the middle of the century. Mr. Omond writes in an easy and agreeable, though rather inaccurate, style. His judgment is not impeccable, for he touches a great variety of works and a great number of writers; but his treatment is fresh and vital, and he succeeds in bringing out the large lines of the movement by illustration from the works of its leading exponents with clearness and with a good deal of charm.

Mr. Harrison tells us in an introductory note that his latest volume of literary essays was planned, and in great part written, as "a series of systematic estimates of some leading influences on the thought of our time." The separate chapters, covering a wide range of subjects from Tennyson to Froude and Mill, have, therefore, an interior connection, and make a very interesting contribution to the critical literature of the day. Mr. Harrison is always direct, clear, frank, and positive; one knows precisely where to find him on all questions on which he expresses himself; and this volume is an example of cogent, definite statement. Those who differ from Mr. Harrison touching the fundamental philosophy of life are bound to differ from him at many points when he comes to sum up the chief intellectual and philosophical influences of the day. They will not agree with him, for instance, in his estimate of the value of Tennyson's underlying conceptions of life, nor will they agree with him in the valuation which he puts upon some of those ideas to which Ruskin attached himself with such passionate devotion; but they will find themselves dealing with a man who, if he has impoverished his idea of life of certain great and formative conceptions, has done so in entire sincerity, and has gained in consequence thoroughgoing intellectual honesty. There is a tonic quality in Mr. Harrison's writing; it is sinewy, vigorous, and at times strenuous. It is athletic rather than æsthetic, and it bears the stamp of his constant association with scientific ideas. But the volume is by no means devoid of keen literary perception and broad literary sympathy; there has been no more appreciative word spoken about Ruskin than that which is so forcibly spoken in this volume. It is refreshing, at a time when it is the fashion of many critical people to decry Ruskin, to find from so clear-headed a man as Mr. Harrison an estimate at once so full of sympathy and so intelligent. This volume furnishes capital reading for the indolent and the uncritical, and for those who think that a man cannot accept the scientific conception of life without losing his love of the æsthetic and his interest in poetry.

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. The absence of comment in this department in many cases indicates that extended review will be made at a later date. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.

Anglo-Saxons and Others. By Aline Gorren. Charles Scribner's Sons, New York. 5×7½ in. 158 pages. $1.50.

An interesting discussion of the sources of Anglo-Saxon success in the world, of the characteristics of the race, and of its peculiar perils. A suggestive and timely book which will receive fuller treatment.

Anglo-Boer Conflict, The. By Alleyne Ireland. Small, Maynard & Co., Boston. 4×6¼ in. 134 pages. 75c.

Mr. Ireland is an Englishman, is an expert in British colonial affairs, and naturally believes that the soundness of England's general contentions in South Africa can be demonstrated by an appeal to the facts contained in state papers and historical records. But he has manifestly endeavored to be just and fair; in his discussion of the question of "suzerainty," for example, he presents the Transvaal claims seriatim and the British replies thereto. His small volume, easily carried in the pocket, gives not only a succinct and calm statement of the British claims, but is, on the whole, one of the best brief reviews which we have seen of the debate between England and the Transvaal immediately preceding hostilities.

Cambric Mask, The. By Robert W. Chambers. The F. A. Stokes Co., New York. 4¾×7½ in. 388 pages. $1.50.

A curious story in which the "White Caps" in a remote district in New York State furnish the sensational incidents. As a contrast to the lawlessness of the White Caps, the author provides a romance in a sweet-fern wilderness, which turns out to be worth a million

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

dollars for the purpose of manufacturing the sweet-fern into essences—a romance enacted principally by naturalists who interrupt their sentimental talk to discuss at length the rare butterflies, insects, and plants, the scientific description of which may somewhat weary the non-technical reader. Altogether the book is lively but ill-constructed, and occasionally a little doubtful in points of taste.

Cyclopedia of American Horticulture. By L. H. Bailey, assisted by Wilhelm Miller. (Illustrated.) The Macmillan Co., New York. In Four Volumes. Vol I. 7½×10½ in. 509 pages. $5.

By reason of its clear print, many illustrations, and pleasing binding, the initial volume of the "Cyclopedia of American Horticulture" impresses one much in its favor. Professor Bailey, of Cornell University, is the editor of the work. It is to appear in four volumes. It will include suggestions for the cultivation of horticultural plants, descriptions of the species of fruits, vegetables, flowers, and ornamental plants sold in the United States and Canada, together with geographical and biographical sketches. The illustrations are to be over two thousand in number. The work thus fills a need; there is no complete record of the status of our horticulture as it now exists. The work comes, of course, from original sources of information, and, so far as possible, the botanical matter has been newly elaborated from the plants themselves. We note that particular attention has been given to the tropical and sub-tropical plants of Southern Florida and Southern California.

Danger Signals for New Century Manhood. By Edward A. Tabor. The Abbey Press, New York. 5×7½ in. 318 pages. $1.

First American, The. By Leila Herbert. (Illustrated.) Harper & Bros., New York. 5½×8¼ in. 140 pages. $2.

Our intimate knowledge of Washington is augmented by the late Leila Herbert's "First American." We learn particularly about his childhood and life at Mount Vernon, his residences in New York, in Philadelphia, and in Germantown, and about the final days at Mount Vernon. Many illustrations add to the volume's charm; it deserves a place in the permanent Washington literature.

Folly Corner. By Mrs. H. Dudeney. Henry Holt & Co., New York. 4¾×7½ in. 332 pages. $1.25.

For the King: A Birthday Text-Book for Christian Workers. E. P. Dutton & Co., New York. 3¼×4 in. 50c.

Gerber. By Kate A. Benton. Frederick A. Stokes Co., New York. 4¾×7½ in. 487 pages. $1.50.

Henry Hart Milman, D.D., Dean of St. Paul's. By his son Arthur Milman, M.A., LL.D. (With Portraits.) E. P. Dutton & Co., New York. 5½×8½ in. 342 pages. $5.

Indian Story and Song from North America. By Alice Fletcher. Small, Maynard & Co., Boston. 5×7½ in. 126 pages. $1.50.

This unpretentious book is a contribution as important as it is modest to an interesting department of Indian ethnology. It contains more than twenty stories or legends with accompanying songs in musical notation, all of which throw light on the imaginative and poetic side of the Indian nature. The songs are all musically interesting, although they all possess the same characteristics, since they are, like Chinese music, extremely elementary. Indeed, there is a striking resemblance between this Indian music and Chinese and other Oriental music, both in rhythm and in the melodic intervals employed.

Interpretations of Poetry and Religion. By George Santayana. Charles Scribner's Sons, New York. 4¾×7½ in. 290 pages. $1.50.

Judgment of Helen, The. By Thomas Cobb. John Lane, New York. 5×7½ in. 320 pages. $1.50.

Legalized Wrong. By Robert Clowry Chapman. Fleming H. Revell Co., New York. 4¼×7½ in. 31 pages. 50c.

Love of Parson Lord, and Other Stories. By Mary E. Wilkins. (Illustrated.) Harper & Bros., New York. 4¾×7 in. 235 pages. $1.25.

Five short stories in Miss Wilkins's later manner. Miss Wilkins was never at any time in her career a realist, although she has sometimes been classified with the realists. Her method has something in common with theirs, but her spirit is essentially that of another school. There are several stories in this volume which mark the reaction of the New England temperament from the tyranny of conscience and unintelligent self-denial. This is a very rich field, ample enough to occupy Miss Wilkins to the very end of her career. If she could portray in the society of a hundred or two hundred years ago the reaction of the sensitive, imaginative New England man or woman against the terrible repression which must have eaten into the very souls of such men and women, she would immensely enrich her fiction as a portraiture of American life. The stories in this volume show no marked departure from past methods, but they do show increasing ease and flexibility of style.

Lying Prophets. By Eden Phillpotts. The Frederick A. Stokes Co., New York. 5×7½ in. 496 pages. $1.50.

This is a reprint of a novel first issued a year ago or more. The increasing success of the author's remarkable novel "Children of the Mist" has doubtless led to special interest in the present book, which, though not the equal of "Children of the Mist," is a distinctly powerful although rather unpleasant tale. There is no striking originality in the plot or situations, but the characters are clearly drawn.

Minx, The. By Mrs. Mannington Caffyn. Frederick A. Stokes Company, New York. 5×7½ in. 335 pages. $1.50.

This is a novel of somewhat puzzling qualities. At times it seems both verbose and prolix; at other times it has witty and epigrammatic dialogue, and brings out characters of real interest in a clear way. The title is distinctly misleading, as the heroine is called "The Minx," not from any minxlike qualities, but merely as a familiar way of address, and by a relative. The problem which confronts the heroine, the interest of which runs throughout the book, is whether she shall marry a man whom she thoroughly respects and admires, because of her sympathy with his altruism and philanthropic public-spiritedness, or whether she shall give her hand to one less admirable, but to her more attractive. The

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

story is laid in part in a factory town, and deals with the conditions of factory workers and abuses which should be removed.

Mother's Good-Night Words. By Elizabeth Luscombe. E. P. Dutton & Co., New York. 4×6 in. 96 pages. 50c.

Nerve of Foley, The. By Frank H. Spearman. (Illustrated.) Harper & Bros., New York. 5×7½ in. 235 pages. $1.25.

No better stories of railway life have been published in this country, and in saying this we do not forget Mr. Kipling's ".007." These tales show quite as intimate knowledge of the technic of railroading as do Mr. Cy Warman's stories, and they have, it seems to us, a much stronger human interest.

Notes on Sport and Travel. By George Henry Kingsley, M.D., F.L.S., etc. With a Memoir by his daughter Mary H. Kingsley. The Macmillan Co., New York. 5×8 in. 544 pages. $3.50.

While Charles Kingsley was the greatest of the three Kingsley brothers, and while Henry Kingsley had perhaps the finer literary gift, George Kingsley was the most typical Kingsley, says his daughter in her preface to her father's entertaining notes on sport and travel. Taken all in all, Miss Kingsley believes her father to have been the happiest of the three; he certainly had more of the unspoiled companionship of nature than the others had. He was a sportsman of a class not too often seen, one of those men who had a vigorous hatred for any infliction of unnecessary suffering on man or beast. As Miss Kingsley truly says, there is as much difference between the true sportsman and one who causes death or pain from sheer love of cruelty, as between either of these and the nervous lady who takes to the table-top when mouse or beetle claims the floor. The book shows George Kingsley to have been something of a dreamer, but what a dreamer! He traveled all over the world, seeing many men of many minds, and he united many hearts from many lands. Taken as a character-study, or as an informative book concerning sport and travel—even though the notes were written many years ago—the work is one to appeal to every lover of the greater Kingsley's books. It is an especially admirable volume to be put into the hands of any young man.

Problem in New Testament Criticism: The Stone Lectures for 1897-1898. By Melancthon Williams Jacobus, D.D. Charles Scribner's Sons, New York. 5×7½ in. 285 pages. $1.50.

These lectures, delivered at Princeton, take up the basal question of the relation of the Apostles to Christ as interpreters of Christianity—the question put before the churches in Dr. Watson's book, "The Mind of the Master," whether St. Paul's teachings are equally authoritative with those of Christ. The real question with the Bible to-day is, as Dr. Jacobus says, the philosophical one, "Is God possible in the world?" This question, he holds, is affirmatively answered only by those who recognize in the Apostles an inspiration "special, particular, unique," and so guaranteed to them by their Master's promise at the Last Supper that their theology comes to us with his seal as an integral part of his teaching. The whole spirit and tone of Dr. Jacobus's discussion is admirable for candor, learning, and freedom from dogmatism. It will be read with profit by those who dissent from him as well as by those who agree with him. The criticism which meets him will challenge his argument as defective both in exegesis and in philosophy: in exegesis, for the exclusive interpretation he requires for two or three cardinal texts which other authorities interpret differently; in philosophy, for not admitting that God is "possible in the world" in the religious enthusiasm and the spiritual activity that claim an inspiration not of a special, particular, and unique kind.

Rise of Formal Satire in England under Classical Influence. By Raymond MacDonald Alden. (Series in Philology, Literature, and Archæology.) Ginn & Co., Boston. (Published for the University.) 5¾×8½ in. 246 pages.

A monograph submitted at the University of Pennsylvania in partial fulfillment of the requirements for the degree of Doctor of Philosophy, dealing with mediæval and early English satire, with Latin satire, and with Formal satire from 1542 to 1625, with a concluding section discussing the satire of literary form, its chronology, and various other incidental questions. The thesis presents in a compact way a good deal of material not hitherto readily accessible to the student.

Romantic Triumph, The. By T. S. Omond, M.A. Charles Scribner's Sons, New York. (Periods of European Literature.) 5×7½ in. 408 pages. $1.50.

Seekers, The. By Stanley Waterloo. Herbert S. Stone & Co., New York. 4¾×7½ in. 257 pages. $1.25.

The author's remarkable tale of the life and romance of cave-dwellers, "The Story of Ab," will be remembered by many readers. This book is as different from that as is conceivable. It takes as its fiction-material the many groups of "seekers" in this country who have become interested in Christian Science, mental healing, theosophy, and mysticism of one kind and another. The novel does not attempt to argue seriously any of the questions involved, but it cleverly and rather subtly gives insight into the character of the people likely to be attracted by one or the other of these theories, and throughout it carries the thread of an interesting personal story. The description of "Zadski's" mysticism which makes up the latter part of the story will seem to many readers exaggerated and impossible, but others will remember some actual facts and developments of fanaticism that may make the story not altogether improbable after all. The book will probably obtain a wide reading, while its readers will disagree fundamentally as to its tendencies and truthfulness as a picture of real life.

Shakespeare's Julius Cæsar. Edited by George W. Hufford, A.M., and Lois G. Hufford, A.M. (Macmillan's English Classics.) The Macmillan Co., New York. 4×5½ in. 205 pages. 25c.

The latest addition to the Macmillan pocket English Classics, presenting the text with an introduction, notes, and questions by George W. Hufford and Lois G. Hufford, of the High School at Indianapolis.

Yeoman Fleetwood. By M. E. Francis. Longmans, Green & Co., New York. 403 pages. $1.50.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Correspondence

Another Plea for the Boer

To the Editors of The Outlook:

There may be two sides to the question as to whether the internal laws of the South African Republic are just, but can there be two sides as to the righteousness of this war? Perhaps the civil laws of the Transvaal are not what they ought to be. Neither are those of Russia. Is there any reason other than that of might why Britain should undertake by force to redress the wrongs of her Transvaal subjects, while she leaves the civil wrongs of her subjects living in Russia unredressed? She complains that her subjects in the Transvaal must wait fourteen years for the franchise. How long must they wait in Russia for it? Some of the civil laws of the Transvaal are unjust. So are many of the laws of England. There is as much reason why the United States should wage war on England to compel her to disendow and disestablish her Church and thus relieve the wealthy Americans now living in and owning estates in England from the injustice of being taxed for its support, as there is for England to wage war on the Transvaal for a similar reason.

In your editorial in the February 10 Outlook on "English or Boer?" you say that "in the judgment of many Americans [a small minority, certainly] the Boers represent, not a republic, but an arbitrary government by oligarchy"—tyrannical, greedy, and corrupt. This war has already proved that the judgment of those Americans is not entitled to respect, and that those persons and papers who so represent the Boers have been engaged in the unworthy attempt, doubtless without intention, of deceiving an honest-minded public. Convincing proof that the Boer government is the government of a happy, united, and contented *people* is found in the fact that the Boers are, to the last man, fighting for the preservation of that government with every energy of their being. Peace and contentment are the test of good government, whether one man or nine men in ten hold the ballot. The government that can command the unbounded loyalty of its people, be it oligarchy, republic, or monarchy, has solved the problem of good government. There is no sign of discontent in South Africa from any but the gold-hunting adventurers who have entered the Transvaal to make money—just as the Chinese come over here to make money; and how long must a Chinaman live here to acquire the franchise? But even if the Transvaal Government is all that the British say it is, war is a wicked method of producing the desired reforms. If every nation on earth whose internal affairs needed reforming were to be pitched into by other nations, it would turn earth into just such a hell as is raging in South Africa to-day.

In the same editorial you say that "it is impossible for any people to-day to assert the right to live as they choose." If that principle were at this moment to be applied to Britain, it would mean the immediate end of this war. For who shall decide when a people shall live as they choose—England, or the consensus of the world's opinion? If the latter, then England would hear the voices of many nations thundering to her from across the seas to take her hands off the Transvaal, at the peril of her empire.

That the last argument in your editorial should be used by such a paper as The Outlook is exceedingly depressing. You say that "it is better, even in the judgment of many of those who regard the English attack on the Boers as unjustifiable, for all the interests of civilization, . . . that the British should control in South Africa." That is Jesuitical dialectics, unworthy of a journal of The Outlook's traditions. It is a wicked and pernicious argument, demoralizing to the mind that entertains it. The civilization that has no truer foundation will collapse sooner or later, anyway. Finally, does The Outlook believe that the future of South Africa will be worse off in the hands of the Boer—agricultural, prolific, virtuous—than in the hands of men of the Cecil Rhodes type?

THOMAS CHALMERS.

First Congregational Church, Manchester, N. H.

[There certainly are two sides to the Anglo-Boer conflict, deplorable as it is. It is not a satisfactory settlement of the question to say that it is merely a war

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

between virtuous and honest farmers on the one hand and scheming money-makers on the other, although it is undoubtedly true that some of the Boers are honest farmers and some of the English (like some of our own expansionist fellow-citizens) are scheming money-makers. Any one who feels that he knows the validity of the Boer claims but would like to see what the British can possibly say for themselves will do well to read "The Anglo-Boer Contest," by Alleyne Ireland, published by Small, Maynard & Co., Boston; "The Transvaal from Within," by J. P. FitzPatrick, published by F. A. Stokes & Co., New York; and "Impressions of South Africa," by James Bryce, published by the Century Company, New York.—THE EDITORS.]

Concerning Woman Suffrage

[From the Boston "Transcript"]

This question of men's "civility" toward women, their "gallantry," their "chivalry," if you please, is the most interesting one we have in connection with the subject. It cuts a great figure in the settlement of the matter, though really it should not. This question is, essentially, whether the majority of women want to give up the really inferior and dependent position which carries with it the chance of receiving from men the same sort of gentle and self-sacrificing kindness, joined with strong defense, if defense is needed, which men give to children. As things are at present, I think the majority of women would rather have the chance of getting this condescending consideration from men (and a rather slim chance it is, too) than possess the right to vote. They know there is such consideration in the world; it is to them a very beautiful and delightful thing; their ideality leads them to hope and expect to get it; and they would give up everything else for the chance of it. They have little conception of the better relation, the kindness of equality, the courtesy between spirits without the thought of domination or condescension or "looking up," which certainly exists between men and women, as it exists between men and men (I won't say that it exists between women and women, for I don't know that it does). But even if the majority of women care more for "polite attention" than they do for anything else, and if that preference of theirs settles the matter with the gentlemanly legislators, that fact does not in the least affect the merits of the question. If only one woman in the country wished to exercise her native equal right, she should have the chance to do it. This question can't be righteously answered by a count of noses, any more than any other can.

Is It a Natural Right?

To the Editors of The Outlook:

Your editorial on Woman Suffrage in last week's Outlook ignores the one vital principle involved. It is not to raise the moral tone in legislation, or to purify politics, or to improve municipal conditions, or to raise workingwomen's wages, that woman suffrage is demanded. All these *may* follow in time, and probably will; but they are to be regarded as incidental. The question at issue is one of *rights;* and I, for one, very much regret that the sturdy old term "Women's Rights" should have been abandoned for the softer, humbler word "suffrage."

Nor does it affect the question in the least that some women (perhaps a majority) do not desire to take up the obligations which the right of suffrage would impose upon them. This argument was worn threadbare years ago. The fact that one woman alone had property to be taxed should entitle her to some voice in the apportionment of her tax.

And it may be quite true that economic and moral conditions have not been advanced in the least in those States where suffrage has been extended to women. Whether they have or not is immaterial. It is not claimed, I think, that economic and moral conditions in Virginia, for instance, have been advanced by the extension of suffrage to the blacks; yet it is now recognized as an inherent and inalienable right to the race, as their safeguard to life, liberty, and the pursuit of happiness; and this is all that is wanted in the case of the women. They want the right to vote, not primarily to elevate politics, but to procure an equality before the law in matters which affect their individual material interests. Those who are covetous of quiet and privacy can be quiet and private still; they will not be forced into anything else, any more than the ordinary

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

man is forced out of his ordinary course by the act of voting—a matter which absorbs but an infinitesimal part of his time and thoughts, yet with him the *privilege* may at times mean as much in the way of self-defense as did muskets and knives to the early settlers. And it must be remembered that a man may, if he so elects, never vote at all, and that the same privilege will belong to women. What is now objected to is the *enforced* quiet and privacy.

HENRY WHITE.

Washington, D. C.

[We refer to the above extract and Mr. White's letter in our editorial pages.—THE EDITORS.]

Plea for Christian Unity

To the Editors of The Outlook:

Does it not seem as though the alliance now most needed is an *American* Catholic and Protestant Alliance? Union of the three distinct branches of the Christian Church? A triple alliance? Recent events, notably the Spanish-American War, have proven that Protestant and Catholic are a unit in their defense of humanity. And was not that characteristic oneness for humanity given greater emphasis through the guidance of the clergymen of their respective denominations? Now, then, since the Master has given strength to our arms and raised us to the first place among nations, shall it not be the duty of the followers of both sects to inaugurate some method by which Christian union may be an accomplished fact?

These later decades have witnessed the agitation for unity in the Old World. Hear, for instance, the Archbishop of Canterbury: "The aspiration after unity, if it be intelligent, is a vast one;" and, again, urging—"To grow stronger in prayer that the Lord of the Church would interpret to us his own prayer, that we all may be one in the oneness of Father and Son."

Hear also the Pope of Rome give expression to the intensity of his sympathy: "I would gladly take to my bosom the world and embrace it in the Holy Catholic Faith, not for any benefit it might do me personally, but to advance the welfare of men in this world, and promote their prospect of happiness in the next."

And more recently we note the initiative taken by the Czar of Russia, head of the Greek Church, in calling "The First Christian Peace Congress of the World."

Do we not hear in all these voices a prelude to the great event of this opening of the century—the consummation of the dearest wish of our Lord Saviour?

What purpose may be concealed in this act of the Father Almighty in thus raising us as a Nation to the pinnacle of power? Is it not that we may be able the more effectually to answer the prayer of the Son—"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us"?

In this land, where religion is untrammeled by "Machiavellian policies of State," is it not possible to bring to full fruition the work thus heralded in other lands? For only through union can the Bible dictum (Protestant and Catholic version), "In thee shall all nations be blessed," be fully accomplished, and our "new place among the nations" be spiritually, and thus the more effectively, established. So shall we proclaim our Americanism, freedom, Christianity (synonymous terms), to all people, and as one Church carry the Gospel of Peace to all nations.

M. B. P.

[The writer's suggestion is in line with that of C. W. Bacon in his "History of American Christianity" (p. 419): "The idea that the only Christian union to be hoped for in America must be a union to the exclusion of the Roman Catholic Church, and in antagonism to it, ought to be reckoned an idea obsolete and antiquated." True, but on the other hand, the Roman Catholic Church needs to undergo a change of heart before the ideal union can be realized.—THE EDITORS.]

"From the Standpoint of One of the Younger Men"

To the Editors of The Outlook:

You no doubt have a large number of readers among the younger men in the ministry of the Congregational Church who will form some opinion as to the discussions in your valuable paper prior to the International Council on the oversupply of ministers, and, since the Council, on the criticism of the Seminaries.

Being desirous to know how it all seemed to some of the younger men, the writer took the pains to find out from a large

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

number, all of whom had read the discussions. They feel that The Outlook has given too much emphasis on the side of unjust criticism, evidently coming from ignorance of the real facts. While I speak from the standpoint of these younger men, any just criticism upon the matter here given will accrue to myself.

The contentions of the critics, just and unjust, upon this subject, boiled down, seem to be about as follows:

(2) The seminaries ought to cut down the quantity and better the quality of their graduates. There ought to be some change in the seminary curriculum; requirements ought to be made more rigid, cover more ground, and do it better.

(2) The students should be compelled to make their own way. Less or no money at all should go into their hands from the Society, except as a reward to those who attain to a high standard of scholarship, or as pay for actual service performed.

(3) At graduation these students should be willing to leave the larger churches to those already in the ministry, and take up missionary work (for experience) in outlying districts, organizing new churches, thus making the supply and demand even.

These contentions are, in the main, very good, but we are "simply not there," as Professor King used to say. The best answer will be a concrete case. It shall be Oberlin Seminary, and the Class of '99. From this view-point:

(As to 1.) The requirements at Oberlin have been raised every year. Two years ago 1,280 hours were required for graduation; last year, 1,440. New courses have been created and old courses changed to meet growing conditions, while the English course has been dropped entirely. Students are permitted and urged to take a fourth year. Degrees are conferred only upon college graduates who hold degrees, or after a fourth year. Each student must take at least fifteen hours' classroom work a week, twelve hours even in the senior year, and unless his work is strictly high-grade he is not permitted to go on. To my own knowledge, two students were informed by the Faculty, after a fair probation, that they were not wanted any longer, since their mental and moral capabilities were not up to the "Oberlin stamp." Surely Oberlin is not seeking for quantity, but insisting upon the *quality* of its graduates.

(As to 2.) Less or no money is *now* going into the hands of the students. And only those classical students whose grades average high (ninety per cent. at least) are eligible to this small amount. Of the thirteen graduates of the Class of '99, *every one* practically "made his way"—eleven by stated supply in neighboring pulpits, two by occasional supply and other work. And, let it be understood, had it not been for even the small amount of help received from the Society, more than one could not have realized the successful completion of his course. Neither does it always seem just fair that a poor student of sterling mental and moral qualities, who is compelled to preach twice on Sunday and perform other work during the week, should be required to maintain exactly the same high grade of scholarship as the one who has the means to devote all his time to study, and Sunday for rest. But the seminaries meet the requirement at this point.

(As to 3.) One of the best scholars in this class is in a Far Western State working on a salary considerably less than $1,000. Three others are also in the West serving churches by no means large. Three are working among the destitute classes in some of our large cities; two are pastors of some of the smaller Cleveland churches; two others are in the Middle West working in fields which have large problems before them; one refused a larger salary to take up a more needy work in a small church in the East; and one remains in Oberlin for another year's study. Are these men to blame because forty or fifty unemployed men are hanging around Boston looking for a job or "better opening"? It did not seem to this class that there was any great over-supply, for their services seemed to be in demand. And what shall we say when the churches are writing to the seminaries for men faster than they can supply them? Shall we close up the seminaries? Since the seminaries *are* heroically cutting down the quantity and bettering the quality by raising the requirements, in the face of these constant appeals, do they merit our scathing criticism, or our loyal approval?

We are content to work out the problems on the field, and gladly accept any

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

additional light from any source, however unjust; but it is our candid opinion that neither the seminaries nor the men whom they send out are to blame for any seeming surplus supposed to be occasioned by loose seminary regulations.

J. ADDISON SEIBERT.

First Congregational Church, Zanesville, O.

Notes and Queries

It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.

You state that the resurrection of Christ is a fact well established by history, yet you deny his divinity. If I believed your first statement, I could not concur in your second. The matter is an important one, and I respectfully call your attention to it.

C. F. T.

You have not read The Outlook with due care if you think you have found in it any denial of the divinity of Christ. Understanding you to imply that you accept neither this nor his resurrection, we would say this for your further consideration: Many imagine that they are rejecting an alleged fact when they are rejecting only a particular conception of it, a certain mode of representing or stating it. The resurrection of Christ is conceived by most Christians to mean a bodily reappearance after death, as the Gospel narratives imply. Some, however, affirm that these narratives are not strictly historical, and that Christ's resurrection, though a real reappearance, was only in visions. When we speak of the resurrection as historically verified, we mean only this: that history establishes the fact of a real and unmistakable reappearance of *some* sort. Of *what* sort mere history does not and cannot decide. Again, the divinity of Christ is conceived by orthodox theologians to mean a metaphysical oneness with God; by others to mean a moral oneness. One who accepts it in either sense cannot be said to reject it.

Please explain the following Scriptures. In Deuteronomy xxiii., 2, it is said, "A bastard shall not enter the congregation of the Lord." In Judges xi., 1, we find that Jephthah was the son of a harlot, and the context shows he was a bastard, yet he was the chosen one of God as a Judge of Israel. Again, the law forbade the intermarriage of the sons and daughters of Israel with the inhabitants of the land of Canaan. But we find in Judges that Samson married a Philistine woman, and Judges xiv., 4, seems to indicate that it was of God. J.

These are specimens of many cases where historical criticism (the so-called "higher" criticism) relieves the difficulties of the Bible reader. Jephthah and Samson lived before the eleventh century B.C. The Book of Deuteronomy is not earlier than the seventh century B.C., and the interdiction of intermarriage with non-Jewish people not earlier than the fifth century B.C., in the time of Ezra.

1. Do you believe that any good man to-day may have the same degree of inspiration that Isaiah, Jeremiah, or Paul possessed? And would you regard the sermons of a holy and learned man of this day just as profitable for reproof, for correction, for instruction in righteousness, as any part of the Bible may be? 2. What is your view of miracles? Do you reject them all? If so, upon what grounds?

W. E. S.

1. The inspiration we recognize in the Bible belongs not to the book but to the great facts it presents and the great truths it relates. By whomsoever presented, whether by ancient prophets and apostles or by their modern successors, these facts and truths are equally inspiring to our conscience, to our moral nature, to heart and mind. It is, therefore, raising a false issue to put the question as above. 2. We believe in miracles, and that they belong to the present and future as to the past. But not everything reported as a miracle is such. Each instance must be judged by itself; no general rule of judgment covers the ground.

Please tell me what is meant by "Altruistic Hedonism," and what would be your treatment of such a subject? It is one assigned by a woman's club, and any suggestions as to what to read on it, or what treatment to make of it, would be greatly appreciated. Do you consider the terms contradictory? E. H. P.

Hedonism (from the Greek word for pleasure) denotes the doctrine of some writers on ethics, that pleasure is the sole motive to action, and that the proper test of conduct as right or wrong is in the pleasure or the pain it produces. Herbert Spencer is the great exponent of this doctrine, and that in the interest of altruism, or due regard for the good of others than ourselves. Chapter XIV. of his "Data of Ethics" is the best possible exposition of altruistic hedonism. The terms are not contradictory.

Will you refer a working pastor who has not studied the sciences much to a work on (1) geology, (2) botany, (3) zoölogy, that would give a fair idea of the sciences, and be especially suggestive and helpful in illustration? J. R. S.

Dana's "The Geological Story Briefly Told," Gray's "How Plants Grow," and Thompson's "Outlines of Zoölogy" are excellent introductions to the sciences named, and obtainable through any bookseller at prices not over a dollar each.

Can you direct me to some authorities on the topic "The Origin of the Aryans"? C. H. W.

This is a controverted point the prolix and baffling discussions of which we regard as utterly profitless to wade through. The latest authority on the subject sums them up by saying that they "existed probably in the steppe region between the Carpathians and the Hindu-Kush" (so in "Man Past and Present"—the Cambridge Geographical Series, Macmillan, New York).

"S."—The lines quoted are from a hymn beginning "When the worn spirit wants repose," written by James Edmeston, a London architect, and first published in his "Sacred Lyrics," 1820. It consisted of four stanzas of four lines each. He was the author of many favorite hymns, chief of which is doubtless "Saviour, breathe an evening blessing." The hymn in question may be found in "The Church Praise Book, No. 50," Biglow & Main, and "The Baptist Hymnal, No. 48," American Baptist Publication Society.

H. C. C.

Many correspondents send similar replies.

Kindly suggest, or put me in the way of obtaining, some games, both entertaining and instructive, suitable for the Sunday use of children six and eight years old, and oblige F. M. K.

Referred to readers who may have solved the problem.

I am very anxious to get a copy of The Outlook for April 7, 1884, containing an article on New Zealand. If any reader will send it to me, care of The Outlook, I shall be grateful, and remit price immediately. E. B. M. H.

W.—The poem can be found in "Peter Parley's Book of Poetry," published (my copy) in New York, by S. Colman, 141 Nassau Street, 1839.

M. E. P.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

FIFTY-FOURTH ANNUAL REPORT

OF THE

CONNECTICUT MUTUAL LIFE INSURANCE COMPANY

To the Members:

Your careful attention is asked to the itemized financial statement which accompanies this report.

Each succeeding year brings to the conduct of our affairs its own varying elements, both of difficulty and of advantage, growing out of those general conditions which affect the outcome of the several lines of action which collectively make up our business operations.

The notable adverse elements encountered in 1899 were the remaining depression in real estate following the panic of 1893, with comparatively small demand, with fewer sales than foreclosures still, something of an increase in the expense account for the care and repair of foreclosed properties, rents still below the normal scale, a very low average rate of interest throughout the year, affecting a considerable volume of investments, and, in the late months of the year, owing to the disturbances growing out of the former speculative financing of many corporate interests abruptly checked by events in Europe and South Africa, a decline in the market values of securities of the highest grade. Such a decline does not affect the intrinsic value of nor the income from these securities. But, being compelled by law to show each year the market values of stocks and bonds, marking them up when they rise in price and marking down when they fall, the process makes that item of our assets and that factor in our surplus vary arbitrarily from year to year. Perhaps a fair index of the character of our holdings of this class of securities is the fact that, on a cost of $22,881,457.49, there was a shrinkage in market value January 1, 1900, as against January 1, 1899, of only $195,429; less than 1 per cent. of their cost, but making both our assets and surplus less by the sum named than they would be had the market prices remained unchanged.

Happily, all the other incidents of the year's experience have not only been favorable, but some of them give hopeful promise for the future.

As for many years past, the proportion of lapses and surrenders has been very small. The company has not been put to heavy expense, under the present unfortunate and unnecessary conditions of competition, to replace a large loss of old business from those causes. Without any change in standard or method, it has further increased its business in force by $2,353,636, and its premium income by $164,328.85, and its net or ledger assets by $570,811.40. This increase, though not strikingly great, is thoroughly healthy. It has not been procured at a cost which has to come out of our old policyholders through a reduction in their dividend and a consequent increased cash payment by them.

While the mortality in 1899 was somewhat larger than that in 1898, it was far within that expected by the mortality table, and made a saving of $523,287.

The savings from greater interest earnings and smaller expenses than are provided for in our calculations of premiums and reserves and from other sources, while not as large as in some former years, have been sufficient to warrant a return of surplus during the present year on the same scale as for several years past.

SURPLUS AS A PROTECTION

For some years past the savings from interest, expenses, mortality, and otherwise, have slightly exceeded the amount annually returned to policyholders. We have felt that our first duty to them in dealing with the surplus was to sufficiently fortify the company against every foreseen contingency. These contingencies we have kept constantly in mind, and have tried to duly estimate and guard against their possible effect. They relate principally to the outcome of foreclosed real estate, possible depreciation of other assets, a temporary high death rate, an unusual expense account, and a more or less protracted period of low interest rates. While our foreclosed real estate has in the past, taken as a whole, shown itself to be worth more than its cost, and we know no reason to apprehend any different experience in the future, we realize that, while we may expect a profit in many cases, in many others we must expect, as we have already had, more or less loss. We cannot act upon anticipations of profits. We must wait till they are made. But possible losses we must provide against, whether on real estate, or on other assets, or from excessive death losses, or any unusual necessary expenditure. Against serious disturbance to the steady course of business from any or all of these causes an ample surplus is the only sufficient safeguard. But this is not its only high function.

STEADYING EFFECT OF SURPLUS ON DIVIDENDS

The membership of The Connecticut Mutual consists very largely of those who have been led to value life insurance as a protection to the family; and, consequently, they regard it as a matter of absolute personal duty. In this sober view of its true use and imperative importance, they realize how necessary it is to them that its cost should be made as small as possible, in order that, for every dollar they can expend for it, their families may get as large a protection as possible. This is the end to which The Connecticut Mutual shapes every plan and method. And in order that its members may carry on their policies with the greatest ease and certainty, it seeks to give them not only the lowest practicable cost each year, but a steady, low scale of cost. In returning its surplus to its members, it long ago adopted a scale of distribution which takes due and full account of its average mortality, expenses, interest, and other sources of saving. When its experience has been a little more favorable than that average, instead of slightly increasing the scale of division for that year, and so using up the small excess of earnings over the average, and having to drop the next year perhaps to a lower scale, it has deemed it far more useful to its members, and of far greater assistance to them in the long run in keeping their policies in force, to lay aside any such little excess against the day, certain to come, when the pendulum will swing the other way and there will be less surplus saved; the accumulated gains of the past can then be used, for a time at least, to still maintain the same scale of dividend and the same low rate of cost, until, perhaps, a return of more favorable conditions restores the former earning capacity, or until the less favorable conditions have become so evidently permanent that a new and lower scale of distribution becomes a measure of prudence or of necessity.

It is for both these purposes—for fortifying the company's financial condition against any foreseen possible adversity, and for continuing as long as possible a steady scale of increasing dividends and consequent decreasing cost—that The Connecticut

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Mutual has carefully husbanded the resources from its savings over and above an average scale. The wisdom of this course appears under the conditions of the last two years, when, from an unusual, and, we hope, only a temporary, fall in interest earnings, no excess of surplus above the average has been made, and when, but for such former accumulations, a lower scale of division might have become already necessary.

It is unsafe to prophesy. It is impossible to make promises. It is wrong to encourage hopes that may easily be defeated by causes beyond our control. But we are very glad that, for the present at least, while many others have found it necessary to reduce dividends, our course in the past enables us to maintain the same scale; and we are not without hope that a favorable change in conditions may come in time to render any reduction by this company unnecessary for some time to come. We shall do all in our power to that end. But whatever conditions may arise, they will be frankly met and you will be fully advised of their effect.

COMMISSIONER'S EXAMINATION

Every four years the Insurance Commissioner of Connecticut is required by law to examine every company chartered by the State, verifying its accounts and assets and scrutinizing the conduct of its business. This company was so examined during the past year.

The only point of doubt was as to the present value of our foreclosed real estate. From his appraisals the Commissioner estimated the present value at $495,156 less than this real estate has cost on our books. The difficulty of getting a reliable appraisal in a dull market may be illustrated by the fact that one parcel was appraised at $45,000; half of it has since been sold for $45,000 cash, for uses which increase the value of the remainder. We have several pieces, some very valuable, which now cost us nothing. They are what remain after selling enough to more than return the cost of the parcels of which they were a part. None of these were appraised. Many pieces on which we may reasonably expect some gain were not appraised; some on which we may lose were not appraised. The question therefore presented itself: What account, if any, should be taken of the shrinkage so estimated by the Commissioner?

A leaf from our own experience in these matters may be instructive: In 1879 the Commissioner made an examination and appraisal of every piece of property foreclosed or likely to be foreclosed. These properties cost us $12,597,998. The Commissioner valued them at only $10,638,870; a shrinkage of $1,959,128. Out of this we have since sold for $9,218,216.74, what cost us $7,788,759.68, but which the Commissioner valued at only $6,679,499.42; that is, we got $1,429,457.06 more than the property cost, and $2,538,717.32 more than the Commissioner's valuation. That the remainder of those properties will sell at equal advantage we do not expect. While some will make a gain, some are certain to make more or less of a loss from causes of depreciation that occurred long ago. On the other hand, the properties foreclosed since 1893 ought not to suffer any very heavy shrinkage. We do not know why, as a whole, they are not worth their cost.

We carry our foreclosed real estate on our books at its original cost. We cannot tell what it is worth until we sell it. Having always had proven reasons for believing it worth its cost as a whole, we have never by appraisals anticipated either gain or loss. We have taken each as it came. We could not in justice to ourselves mark some pieces down to an appraisal without marking others up to an appraisal. This would cause annual changes in book values based on mere changing opinion instead of the actual investments, with a constant temptation at least to mark up rather than down. Our present method we do not deem it wise to change.

But, in order to give fair recognition to the fact of a probable loss on some of the foreclosed properties and the uncertain amount of gain on others, and in view of our ample surplus, the office of which, in part, is to protect us against such a contingency, we have decided to add 50 per cent. to the shrinkage estimated by the Commissioner, making a sum in round numbers of $750,000, and, for the present, carry that as a memorandum liability under the title of "Contingent Real Estate Depreciation Account." It does not affect the actual value of our property. Providing against a possible loss which cannot be measured till it comes, does not cause a loss. This leaves our accounts undisturbed, while it relieves our surplus of what might otherwise, in view of the Commissioner's estimate, be regarded as possible padding with uncertain values. So long as it is deemed expedient to carry this item of provisional liability, the balance of it, deducting any losses made on sales, will be shown each year.

THE AMOUNT OF SURPLUS

The surplus, December 31, 1899, was $7,208,341.59 by our own standard of solvency, which is much higher than the legal standard, the latter being based on the assumption of earning 4 per cent. annual interest. On all business written since April 1, 1882, we calculate our liability on the assumption of earning only 3 per cent. interest. This makes our reserve liability higher and our surplus lower by $2,104,703, than they would be were that business based on the legal 4 per cent. standard, in which case the surplus would stand at $9,313,044.59. For greater future safety the company voluntarily carries a reserve $2,104,703 greater than that required on business based on the legal standard.

REAL ESTATE SALES

During 1899 we sold for $640,640.33, foreclosed properties that had cost $551,949.40. On some of the pieces there was a loss of $13,239.95; on the rest there was a gain of $101,930.88, leaving a net gain of $88,690.93. It was throughout a dull year for real estate.

To December 31, 1899, the net gains on real estate sales from year to year aggregated $1,808,135.44.

PROPERTY PURCHASED

The present home office of the company was built thirty years ago, with little anticipation in plan and accommodation for the great increase in the work of coming years, in which we have long been put to great inconvenience and disadvantage. An opportunity offered to buy an adjoining piece of land well suited to connect with the present building. We shall probably improve it during the year by a plain but substantial and thoroughly modern office building, giving us needed space and convenience, and to tenants attractive business quarters.

THE SIGNS OF THE TIMES

It is with no little satisfaction that we note in some of our competitors the dawn of a long-deferred recognition of the vital importance of some of those things which The Connecticut Mutual has all along insisted were essential to safety, essential to the just interpretation and administration of the mutual principle, and essential to the best and permanent welfare of those beneficiaries for whom alone life insurance is designed, and for whom it should have a single eye.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

OTHERS ADOPTING THE CONNECTICUT MUTUAL'S INTEREST ASSUMPTION

The judgment which led us eighteen years ago to anticipate the great fall in interest rates and to provide against its effect by then assuming a 3 per cent. rate, was decried as a counsel of timidity and weakness. That assumption has given us incomparable strength, with great advantage to the business based on the 3 per cent. rate, and without cost to the older 4 per cent. business; and the relations between the two have been self-adjusting. The day foreseen having come, most of the companies are forced to change their assumption, and some of the largest find themselves with a vast amount of business on the 4 per cent. basis, about which there is an appearance of anxiety, for the 4 per cent. reserves on it are being reinforced by heavy appropriations thereto from surpluses accumulated from, and supposed to be held for future division among, the various Tontine or Investment schemes.

GROWING ALARM AT THE EXPENSE ACCOUNT

One of the strangest developments in life insurance in the last twenty-five years has been the increase in its expense account. While that of every other enterprise and industry has been studiously watched and pruned at every possible point, and its reduction has been a prime and permanent aim of management, not only as a means of greater profit to the business, but as a necessity in meeting competition by greater cheapness, the expense account in life insurance has gone the other way. The competition has not been by way of lessening cost secured by prudence and economy. Those companies have secured and are *securing the most new business which have made their insurance cost their policy-holders most, and are making it cost most to-day*. The attractions they advertise to the general public are not those methods of close, economical management which produce the best results to the family at the least cost to the premium-payer —the most real protection for the least money— but their enormous increase of the amount at risk. And to secure this increase the attraction they offer to the individual is not the simplest and most complete protection possible for his family at the smallest cost to himself which can be achieved by prudent management, but some scheme by which, if he leaves all the margins on premiums and interest and reserves in the control of the company for fifteen or twenty years and subject to forfeiture if he dies or lapses within the period, he is admitted to a speculation in what others may forfeit meantime should he live and pay through.

HOW VOLUME IS SECURED

It is the estimates and illustrations of these speculations on which their business has been secured. It is by hiring tens of thousands of agents at enormous commissions and bonuses and allowances to press upon men these speculations in the protection of their own families that they have won magnitude. But their policy-holders are, in consequence, paying more on the average for their insurance by $20 to $30 on every $100 of premium paid, than are those of The Connecticut Mutual. But, as the cost of a policy is the difference between the premium charged and the surplus returned, and the schemes of these companies postpone all returns of surplus for fifteen or twenty years, the greater and actual cost of their policies is concealed from their policy-holders during all that time. It is only when they fall out by the way, or when the settling day of the speculation comes, and it is seen—as has always been the case —how much less than the estimate or illustration the result is, that it is realized how dear has been the bargain.

One great company has in the last fifteen years about doubled its expense ratio and halved its returns of surplus to its members on the older and non-speculative plans. But it is keeping up in the race for magnitude so far.

THE CHANCES OF REFORM

But now one of the greatest of the racers announces that its Directors have decided that its officers have been paying too much; that the business has been forced; that, however much they may write in this way, they lose nearly as much; that it is increasingly difficult to buy new business faster than the old drops out, and that after all it is only the business that stays that is worth having, although that is one of the companies that depends on the leavings of those who go out for the speculation fund of those who stay in. But those leavings have been largely eaten up by the expense necessary to get new business enough to keep ahead. It does not yet appear what will be the outcome of this more prudent view of the situation. Whatever has been or may be done about the expenses, other recent things have shown pretty conclusively that the company has, at present, no mind to be eclipsed in size. What method of competition, except that of high pay to agents, will be adopted to prevent falling behind remains to be seen. It is much to have the truth acknowledged. It is devoutly to be wished that its management may rise to all the practical courage of its new convictions.

Meantime it is significant that the faith so steadily contended for by The Connecticut Mutual is thus at last confessed by one of its severest and long-time critics.

ANOTHER POSSIBLE REFORM

That same company is also rendering a tribute to the principle of life insurance for the use of the family rather than as a scheme for the personal profit or convenience of the policy-holder. It has announced its recognition of the fact that the policy-holder can't use up his policy without his family losing it.

To the attraction of a policy which lets the man into a personal speculation in the losses of others (and of others in his losses), the racers are adding the agreement to loan him all or even more than the reserve on his policy; a feature which consistently completes the purely personal and speculative view by which they draw men by self-interest rather than by leading them to plain but unselfish duty. No doubt it is agreeable to many men to think they can borrow at will for their own convenience and put up their policy as collateral. There must be few who, in cold blood, would do it if they could really in fore vision put themselves in the place of the widow coming with her dependent flock, with hope in her heart for them, to realize the promise in her policy, and unexpectedly receiving in its fulfillment but a fraction of that which will clothe and feed, and for the rest the canceled note which has served the personal convenience of the husband and father. Few officers of companies can really desire to face such disappointing settlements; such heartbreaking failures of promised protection at the saddest crisis of stricken lives. Yet few hesitate to compete for business by offering to do it. While it has not pointed out the limitations upon this practice, the company referred to has emphatically declared that it may be and is being carried too far.

THE UNCHANGING FACTS

Time is slowly demonstrating to those who would

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

force the growth of their companies by other theories, that the only true use of life insurance is the protection of the family; that any other use of it can be had only by the more or less complete destruction of its protective value; that the working expenses of it, even reduced to the lowest terms by which safe and true men can be employed in its promotion, are so much greater than those of any other instrumentality for the investment and care of other people's money that no one can legitimately afford to use it, or any of the schemes offered in its name, for personal profit or convenience. There can be no profit in it to one which does not come from the greater loss of another; there can be no personal convenience which does not cost far more than it is worth or which could not be had at less cost in another way.

It is slower building, it is harder work, it is less showy on the surface, to persuade men to take life insurance at its own value only, as the only wholly competent means of doing their unselfish but imperative duty to their dependent ones, and with all its details adjusted to their most complete and abiding protection, asking for one's self only that the cost of this duty shall be made as small as possible by a prudence as careful and conscientious as the duty is sacred. But the work so done endures. It disappoints neither those who trust it nor those who pay its cost. The road to the highest results is not along the lines of least resistance; nor is it much thronged with those who applaud. But the truth remains and returns. And genuine conviction of and loyalty to sound principle are the most enduring basis, and the strongest binding tie, of human institutions.

THE OPERATIONS OF FIFTY-FOUR YEARS

In the fifty-four years of its work The Connecticut Mutual has received:—

For premiums		$206,556,005.50
For interest		84,682,367.03
For rents		8,027,546.44
Balance profit and loss		1,177,039.78
Total receipts		$300,442,958.75
It has paid Death claims for	$101,182,628.75	
Endowments and annuities for	14,564,547.19	
For surrendered policies	25,588,571.76	
For dividends	59,789,273.04	
A total return to policy-holders or their beneficiaries, being 97.37 per cent. of the entire premiums received	$201,125,020.74	
It has paid for expenses	26,922,682.83	
Taxes	10,017,376.25	
Total expenditures		$238,065,079.82
Bal. net assets, Jan. 1, 1900		$62,377,878.93
It has additional assets (see statement)		2,206,060.68
Total assets		$64,583,939.61

Almost 98 per cent. of the premiums paid by policy-holders have been paid over to their beneficiaries or returned to them. What has been so returned and what is held for the protection of present policy-holders as net or ledger assets (saying nothing of $2,206,060.68 additional assets) aggregates $263,502,899.67; 127.57 per cent. of the total premiums received.

These results have been accomplished at an average expense rate of only 8.9 per cent.

It is an unmatched record; and The Connecticut Mutual is as thoroughly prepared for the good work of the future as it has at any time been for that of its unequaled past.

Respectfully submitted,
JACOB L. GREENE, President.

Hartford, February 12, 1900.

54th Annual Statement

of the

CONNECTICUT MUTUAL
LIFE INSURANCE COMPANY

Of Hartford, Conn.

NET ASSETS, January 1, 1899,		$61,807,067.53
RECEIVED IN 1899.		
For Premiums,	$4,932,559.33	
For Interest and Rents,	2,989,047.28	
For Balance, Profit and Loss,	86,150.70	
		8,007,757.31
		$69,814,824.84
DISBURSED IN 1899.		
For claims by death, matured endowments, and annuities,	$4,323,361.90	
Surplus returned to policy-holders,	1,265,334.14	
Lapsed and Surrendered Policies,	532,667.53	
TOTAL TO POLICY-HOLDERS,	$6,121,363.57	
Commissions to Agents, Salaries, Medical Examiners' Fees, Printing, Advertising, Legal, Real Estate, all other Expenses,	921,844.12	
TAXES,	393,738.22	
		7,436,945.91
BALANCE NET ASSETS, Dec. 31, 1899,		$62,377,878.93
SCHEDULE OF ASSETS.		
Loans upon Real Estate, first lien,		$26,192,657.64
Loans upon Stocks and Bonds,		2,300.00
Premium Notes on Policies in force,		829,945.23
Cost of Real Estate owned by the Company,		11,611,937.33
Cost of Bonds,		22,407,953.33
Cost of Bank and Railroad Stocks,		473,504.16
Cash in Banks,		856,217.83
Bills Receivable,		5,061.63
		$62,379,577.15
Less Agents' Credit Balances,		1,698.22
		$62,377,878.93
ADD		
Interest due and accrued,	$983,777.38	
Rents due and accrued,	16,805.02	
Market value of stocks and bonds over cost,	870,526.57	
Net uncollected and deferred premiums,	340,013.34	
	$2,211,122.31	
Less Bills Receivable,	5,061.63	
		$2,206,060.68
GROSS ASSETS, December 31, 1899,		$64,583,939.61
LIABILITIES:		
Amount required to re-insure all outstanding Policies, net, Company's standard,	$55,828,853.00	
All other liabilities,	1,546,745.02	
		$57,375,598.02
SURPLUS (including contingent real estate depreciation mem. account, $750,000.00),		$7,208,341.59
Ratio of expenses of management to receipts in 1899,		11.51 per cent.
Policies in force Dec. 31, 1899, 67,649 Insuring,		$160,432,486.00

JACOB L. GREENE, President.
JOHN M. TAYLOR, Vice-Prest.
HERBERT H. WHITE, Secretary.
DANIEL H. WELLS, Actuary.

THEODORE E. LANE, General Agent,
1 WALL STREET, COR. BROADWAY,
NEW YORK CITY.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED